GOLDEN GATE

A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

VOL. VI. | J. J. OWEN, EDITOR AND MANAGER, 734 Montgomery St. | SAN FRANCISCO, CAL., SATURDAY, MAY 26, 1888. | TERMS (In Advance): $2.50 per annum; $1.25 for six months. | NO. 19.

CONTENTS:

FIRST PAGE.—Gems of Thought; True Spiritual Resurrection, by W. J. Colville.

SECOND PAGE.—Facts and Fragments, by John Wetherbee; The "Unspeakable Turk;" Publications, etc.

THIRD PAGE.—True Spiritual Resurrection—continued; "Practical Spiritualism," by Mrs. L. P. J. Herring; Short Sermon; Advertisements, etc.

FOURTH PAGE.—(Editorials) Editorial Fragments; Modesty; "Remarkable," Indeed; "A Wrecked Life;" How They Contradict Themselves; What It Is Not; Spiritualism in Talmage's Church; New Commandments; Editorial Notes; Signs and Wonders; Fraternity Hall, Oakland.

FIFTH PAGE.—Golden Maxims; What a Gentile Saw in the City of the Saints; Reminiscences; Talmage on Spiritualism, by Helen Wilmans; The Camp-Meeting; Liberality of Spiritualists; Passed On; Professional Cards; Notices of Meetings; Publications, etc.

SIXTH PAGE.—The Rev. H. C. Waddell; Spirituality Versus Religion; The Spirits Surprise an Old Investigator; A Singular Coincidence; Advertisements, etc.

SEVENTH PAGE.—From the Sun Angel Order of Light; Message from Edwin Lawrence; Dr. Dewey's New Book; The Lovely Seals; Professional Cards, etc.

EIGHTH PAGE.—(Poetry) Inspiration; Heavenly Manna; Believe In Man; Hush! Lights and Shadows. Our Question Department; Advertisements, etc.

GEMS OF THOUGHT.

That what people imagine to have makes them happier than that they own.

Illness seems to be the one woe for which there is no comfort.—*George Eliot.*

Truth will be uppermost one day or other, like cork, though kept down in the water.

Grand temples are built of small stones, and great lives are made up of trifling events.

It is a noble species of revenge to have the power of severe retaliation and not to exercise it.

The best characters have a mixture of infirmities, and the worst have some redeeming virtues.

What men want of reasons for their upinions, they usually supply and make op in rage.—*Tillotson.*

Errors such as are but acorns in our younger brows grow oaks in our elder heads, and become inflexible.

What would be justly called flattery when offered to the powerful, is a debt of humanity to the fallen.—*Macaulay.*

The heart needs not for its heaven much space, nor many stars therein, if only the star of love has risen.—*Richter.*

It is a most earnest thing to be alive in this world; to die is not sport to a man; it is a stern reality, altogether a serious matter to be alive.—*Carlyle.*

With every exertion the best of men can do but a moderate amount of good, but it seems in the power of the most contemptible individual to do incalculable mischief.—*Washington Irving.*

Nothing is at last sacred but the integrity of your own mind. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude—*Emerson.*

There are dreadful punishments enacted against thieves, but it were much better to make such good provisions, by which every man might be put in a method how to live, and so be preserved from the fatal necessity of stealing and ot dying for it.—*Sir Thomas Moore's "Utopia."*

Be careful to avoid all occasions that might lay you open to aspersions on your reputation, though you might know the reports raised against you to be lies; for, as many will be ignorant of the truth, as to facts, so they will be liable to be imposed upon by the rumors in circulation. —*Socrates.*

It seems to be the intention of Divine Providence that everything should be brought to perfection by degrees. If we have any faith in history and prophecy, the last age of the world is to be infinitely preferable to anything we have yet experienced; and, certainly, the present state of things is preferable to any that is past.—*Priestley.*

TRUE SPIRITUAL RESURRECTION.

An Inspirational Discourse, by W. J. Colville, Delivered in San Diego, Sunday, May 6, 1888.

[Reported for the Golden Gate.]

Having been particularly requested to dwell upon the true nature of the resurrection, as set forth in the Bible and elsewhere, by our students wherever we have taken classes in Spiritual Science, and realizing that many people who are deeply interested in this subject rarely if ever attend a private or special class, while they are to be found in public audiences, and among the ranks of those who read the progressive literature of the day, we desire in this public manner to lay before the community at large certain thoughts which we deem of vital importance to all who are seeking higher light on spiritual questions than can usually be obtained either from a literal rendering of Scripture, or skeptical criticism of the sacred writings.

The resurrection of Jesus from the dead is the corner-stone of Christianity; without it the whole system falls to pieces. By Christianity in this sense we of course mean that great religious system which prevails throughout that part of the world commonly called Christendom, not that excellence of character and amiability of disposition which many people are accustomed to indiscriminately designate "Christian."

Now, so intensely important a doctrine as that of the resurrection can not be supported in any literal or external sense in the face of modern criticism. In its letter the doctrine is most surely doomed. It has long been dying, and is now almost, if not entirely, dead among earnest and liberal thinkers on the subject; but while in its letter it is rapidly becoming obsolete, and will soon have to be regarded as an effete dogma, a product of ancient ignorance and mediæval superstition, in its spirit it is revealing itself in a light always perceived by a few intuitive and clearly reasoning minds, but never until very recently beheld by the masses of mankind, unless it be in some remote period lost in the dim haze of legendary narrative which antedates the so-called "historic period."

As an introduction to what we have to say concerning the resurrection of Jesus in particular, let us glance at a few of the numerous instances of resurrection from the tomb, or from death, recorded alike in the Old and New Testaments. The power to raise the dead, according to the Bible, is a gift bestowed upon all true prophets, whether under the Jewish or Christian dispensation. Elijah is said to have literally restored to life the beloved son of the hospitable woman at Zarephath, who entertained him at her home, and shared her scanty supply of provisions with him in a time of direful famine. Elisha, upon whom Elijah's mantle fell, raised from the dead the son of a Shunamite woman who had shown kindness to him. Jesus raised Lazarus, the widow's son at Nain, Jairus' daughter, and others, and in giving His final commission to the disciples who were to succeed Him in His ministry on earth after His disappearance from the plane of mortal perception, he declared that the works He had done they should likewise accomplish, and even do greater works than any He had performed in consequence of His ascension to the Father.

In the "Acts of the Apostles" we are told of resurrections wrought by the divine gift bestowed upon the apostles very similar to those already referred to. Now, in these cases of resurrection from the dead, if the literal sense be strictly adhered to, not only is there no positive proof of human immortality offered, but we can scarcely behold even a faint intimation of the spiritual immortality of man. All these narratives are very popular with the Second Adventists and others who deny spiritual life, and affirm the necessity of a bodily resuscitation. Of course it would be quite possible, by means of not unfair or illogical special pleading, to argue immortality, from the fact of the spirit being recalled after it had left the form; still there are so many ways of escape from this conclusion without very much verbal juggling, that in common fairness we are bound to admit that the testimony on behalf of human immortality, furnished by such narratives, is unsatisfactory because uncertain, and wherever antiquity prevails positive conviction is out of the question among close reasoners.

These physical resurrections, in the light of modern knowledge, are intensely interesting from a therapeutic standpoint, and are therefore really more important matters to medical men than to theologians, unless theologians are willing to return to their primitive and rightful position as healers of the body as well as the soul. Though it has always been the part of true theology to minister to sin-sick souls, it is none the less its province to minister with equal efficiency to beclouded minds and ailing frames; and because it has for centuries almost confined itself to one portion of its proper sphere, instead of working throughout that sphere, it has been not only severely reprimanded, but stoutly antagonized by utilitarians of every school, who can not see even the prospective advantages of a system which does not here and now demonstrate its beneficial influence upon mankind, even to the ultimates of physical expression.

It is a singularly noticeable fact that priests and prophets in all ages have been healers of the sick. When James said in his epistle: "If any sick among you let him call for the elders of the church," he was but complying with a usage so ancient that no student of antique customs can discover a period (say in ancient Egypt) when such practices were not constantly resorted to; indeed we very much doubt whether in olden times a priest or prophet would have been accepted by the people at all if he had not presented his credentials in this manner. To heal the sick, even to the extent of raising the seemingly dead, was one of the leading proofs of a spiritual vocation. Words and deeds had to go together, or a claim to spiritual fitness for an exalted station was not received as genuine. Of course it may always be argued by the materialistic school that the priests of old were versed in the knowledge of drugs, and, in spite of the mystery which surrounded their practice, they were really skillful physicians. This, of course, may be and is in a sense correct; but, notwithstanding all allowance which can be fairly made for this admission, the singular evidence of the prophet's gift was that he could perform works of healing far transcending the work done by the *therapeutæ*, or medical men.

In the days of Moses it appears that the manner of testing a true prophet, versus an ordinary magician, was at this very touchstone of his possessing or not possessing the healing gift. Paraoh's magicians, at a period when the court was one of infamy and despotism, could do as wonderful things as Moses. When miracles were under consideration, they could claim full equality with the great founder of Mosaism, but when it came to moving plagues from the land, Moses and the magicians differed, as light and darkness, night and day. The magicians could convert rods into serpents, and then turn the serpents back into rods; they could multiply frogs, locusts, and all manner of pests; they could afflict the bodies of men and cattle in a most mysterious and fearful way; they were complete masters of the black art, but the white art of healing was altogether beyond them. We must never forget that mere wonders are no evidence of the operation of divine power. Wonders of beneficence are required to attest the action of celestial force.

That the physical body of man ought to be under the complete dominion of reason, intellect, and *will*, needs no argument, neither does it need an argument to prove that intellect in its turn needs to bow before the moral sense. The three universally recognized principles in man, the animal, the intellectual, and the moral, must be rightfully subordinated, the one to the other, or harmony, which is wholeness, symmetry, or health, is impossible.

The superiority of mind to matter needs not to be argued; it is self-evident, as evident to the practical mechanic, or the potter who molds the clay, as to the most abstract metaphysician. That the higher should govern the lower, that our higher instincts should hold our lower passions in subjection, is admitted by Col. Ingersoll as much as by any ascetic; but with this difference, Ingersoll differs from the ascetic in his view of what constitutes the highest welfare of the race.

Now, it stands to reason that as all material achievements are wrought by the power of intelligence, or, in other words, by mental and moral action; as it is beyond cavil that in order to subdue the material world, man must at least liberate his reason from the chains of passion, it inevitably follows that the more perfect mastery one gains over one's own lower impulses, the greater will be one's influence for good upon one's neighbors.

It needs no argument to prove that if one can remove a heavy stone from before one's own door, he has sufficient strength to remove a stone of similar weight and proportions from another's door, if he have but liberty to use that strength on a neighbor's behalf, while if he is too weak to roll away a rock which bars the entrance to his own domicile, he can not possibly remove one of equal size from some one else's door.

We can not impart what we do not possess; the more we have the more we can bestow; but at the same time nothing is truer than that the best and readiest way of learning is to teach what we do know, and thus put ourselves in the true way of learning more, while the surest way to receive abundantly is to give freely to the utmost extent of our ability.

Medical science is avowedly experimental. The highest medical testimony proves that while there are multitudes of open questions, there are very few settled ones among the medical fraternity. Joseph Cook declared, in Boston some years ago, in Tremont Temple, before a very large audience, on the occasion of his memorable discourses on probation in death, in opposition to the theory of probation after death which he was combating, that an infallible test of death had not been discovered by modern scientists, and that a large reward would gladly be placed in the hands of any one who could furnish the colleges with such infallible test as they stood in need of.

Now, if a champion of orthodox Christianity makes such a statement as this, and it can scarcely be refuted, what proof is there, we ask, that any one of the persons raised to life again by Jewish prophets, Christian apostles, or the Christ Himself, were really dead? Medical opinion would doubtless be that they were in a stupor; buried in a trance, or something of the kind comparatively unusual, but by no mean unprecedented. You have all read and heard doubtless with much interested wonder of many persons rising from their graves after interment, and to raise the seemingly dead, even those already buried, would be less a wonder in a hot country than in a cold one, and still less wonderful at a time when epidemics being prevalent, interment in the case follows almost immediately upon the supposition that breath has left the body.

The statement that Lazarus had been buried four days would, of course, in that particular instance, add greatly to the marvel of his restoration, but even in that case it could scarcely be said that the wonder was unparalleled. The simplest exposition, by far the most reasonable, practical, and helpful one, is that these narratives have probably been culled from an immense mass of ancient testimony to the efficacy of direct spiritual healing after all external measures had proved futile.

The author of the Fourth Gospel ends his record by saying that if everything which took place at the time concerning which he wrote had been recorded, the collection of manuscripts would have been so great that the world could hardly contain them, thereby leading us at once to infer that only sample illustrations were given, testifying to an exuberant outpouring of the spirit extending throughout Judea, and doubtless elsewhere, astounding the populacy, arousing the bitterest ire and indignation of interested parties whose fortune was derived from monopolistic enterprises, and generally proving to the populace that even for bodily ailments there was a cure unknown to the practioners of the prevailing schools of medicine.

It is impossible to vouch for the accuracy of all the details of these narratives; they are often more or less romantic in their style; they may even be parables, but whatever they are, they afford a close insight into the actual occurrences of that age. To say that they are not original, to state even that they came from Egypt, by no means disposes of them, because facts of such a nature can not depend upon time and place, but upon nature and degree only.

If such things can be, if they ever were, they can be now, provided we learn to comply with necessary requirements for their production; their place in the Bible gives them a historic base in the minds of men, and makes them capable of stimulating hope and inquiry, if not positive faith, in the minds of the millions the world over who read them. We can safely leave them in their literal sense as challenges to modern disciples of truth to put the Master's theory into practice, and learn by the three-fold agency of faith, prayer, and abstinence to accomplish for suffering humanity today benefits as great as any that occurred, from a complete surrender of sense to spirit, ages ago in far off countries.

But it is not with the letter of these narratives, interesting and profitable though it be, that we are most particularly concerned, for through the dimness of the letter beams the everlasting brightness of the spirit; and while the letter breaks when too hardly strained, and fails to justify itself to human reason in some particulars, the spirit to which the letter is often sacrificed, but which is never sacrificed for the sake of the letter, bursts upon us with a refulgence so glorious that we cease to care whether the letter is accurate or not, so satisfied do we become with the kernel of truth after we have broken the shell in which it has been so long enclosed.

Whatever phenomenal Spiritualists may say to the contrary, the evidences of human immortality are, in their final analysis, totally subjective; and when we say this, we do not for a moment intend to repudiate or disparage such objective proofs of spiritual action over material things as may be necessary to conduct the doubting mind, immured in sordid materiality, step by step out of the darkness of materialism into the light of true and abiding Spiritualism. We do, however, most emphatically declare that phenomenal evidences of spiritual power over mortal things are only means to an end—useful and necessary means in many instances, means to be honored and not despised, but still only means—the end not being attained till the means are no longer needful.

If all Spiritualists, metaphysicians, Swedenborgians, and others would but compare notes and be reasonable on this point, a grand, united army of spiritual workers could at once be found to storm the citadels of error, and let in the light of truth to multitudes of darkened minds. But just so long as blind and bigoted antagonisms are inflamed by hot-headed partisans of a particular view of truth, and people who see from one point of view only, and persist in maintaining that what they see is all the truth there is to see; so long, we say, as such people are to the fore in any movement, whatever name and proportions it may assume, that much to be desired harmony and genuine spiritual co-operation of scattered forces so sorely needed in the present juncture of human affairs can never be consummated. One side denies phenomena, calls it all fraudulent, delusive, or debasing; the other side extols it beyond all reasonable limits, even to the extent of denying the very existence of the end to which, if useful, it must of necessity lead.

The New Testament presents to us the golden mien, and so do all rational teachers who are at the same time what all rational people should be, eminently *spiritual*. In the accounts furnished by the evangelists of the resurrection of Jesus, we have, when we take only a literal view, many reasons for doubt. Thomas Paine, in his "Age of Reason," has borne unwitting testimony to the spiritual sense, which he evidently did not perceive, when he positively ridicules the account as it stands literally.

The story is that Jesus expired physically on the cross on a Friday afternoon, and that certain women remained at the foot of the cross till all was over. They saw their Master's dead body removed from the cross, or at all events they saw him during the very latest moments of his earthly existence. Not more than forty hours later, very early before daybreak the following Sunday morning, they were at the tomb, which they found empty, and when these same women, especially Mary Magdalene, saw the risen Jesus, and held a conversation with him, she had no

(Continued on Third Page.)

[Written for the Golden Gate.]

Facts and Fragments.

BY JOHN WETHERBEE.

I have seen a slow but steady improvement in the treatment Spiritualism receives from the outside world when comparing it with the condition of a quarter of a century ago. As its numbers have increased and become a great multitude of people, including men of reputation, there is a growing respect for it, and the secular press, more than it did, treats it more fairly,—or a great many of the papers do. Still, even to-day, after it has stood the jeers and criticisms of forty years, and after it has been exploded so many times, and still lives, moves and has its being as a great truth, it is still below par,—using street language,—at a discount, and counted by many as a "wild cat" security. Still, if below par in the busy world, it stands higher than it did. Its improvement, as we have said, has been slow and gradual;—noticeable when looked at from decade to decade, and more so than in daily or yearly observations.

There was a time, when, if one asked me where I attended church, I was more apt to say I was a Parkerite than a Spiritualist, fearing depreciation in acknowledgement, though I was as firm a believer as I am now. I have got grandly over that weakness, and all who know me, and many who don't, know I am a Spiritualist. Still, even to-day, how many people who have a knowledge of our truth, are apt to make excuse, if they have a spiritual paper in their hands, who are as happy in the belief as I am, and who are more inclined to call themselves investigators and seekers, rather than acknowledging themselves out-and-out Spiritualists. There have been some black sheep in our flock, as a matter of course; some frauds that have tarnished the reputation of genuine manifestations with the superficial and indifferent community, but sifted down, there has been a hundred supposed frauds to one actual fraud, and the worst thing in that connection has been to make Nicodemuses instead of disciples, or, as the Rev. Mr. Savage said, when speaking of the magnitude of this spiritual movement: "Then there are also thousands of silent believers who do not like to be called knaves or fools, and so keep still about it. Like Nicodemus, they come by night, lest they be cast out of the synagogue." Or, as we would say to-day, for fear they will lose their mental and social standing.

I feel that this timidity has been a pity, still I do not know as I really blame people for being a little reserved on the subject. I feel very sure it would have been for my worldly interests if I had rolled my belief as a sweet morsel under my tongue, and said and wrote less; but alas, there are mistakes that never can be rectified, and I am suffering the consequences. We all see how hard it is for a new truth to get a position, and all we can say is, we are slowly getting it, and, being a truth that the world needs, the time will come when no one will be ashamed to own their connection with it, and will do so as readily as they would if being Methodists, orthodox or Unitarians; and the papers, also, whether believers, editorially or otherwise, will, for their own interests, respect it as they do any religious sect. One can see already a marked improvement in their notices of its meetings or anniversaries, both in respect and in length. There seems to be a growing disposition not to offend. A multitude of people will command the respect even of the time serving, even if the belief is of no interest to them.

To some extent this respect is forced, perhaps altogether so, and aversion thus pent up by self-interest, explodes when opportunity offers. Some frauds detected, or supposed so, and we see one or two sensational columns of exposures garnished to suit the opposition, while a quarter or a third of a column can hardly be spared for the real truth. In a word, the secular papers do not favor it, are generally upon the adverse side, and will continue to be until it becomes popular; but, as we have said, it commands now more respectful attention than it did, with an occasional explosion to take the curse off of moderate and strained respect.

Madam Diss Debar seems to have commanded great attention; but with Lawyer Marsh Spiritualists know that she is a great medium, but, commercially speaking, a bad woman. Her paintings may be daubs, or may be works of art; that is not the point, but are they superhuman or spirit works? A daub by any invisible intelligence is of more value than a work of art by a mortal, at least in this connection. Madam Diss Debar is in the reportorial field, first, as a fraud, and second, as a reflection on the spiritual manifestations generally. Some papers also have printed columns about exhibitions of toggery taken from cabinets; certainly a grand and discreditable showing if they had been taken from the cabinets in in this city as stated. I have looked into this thing very thoroughly, and do not believe a single piece was thus taken; but there was perfect evidence that some have been carried by the raiders there, for the purpose of giving a wrong impression, and I have no doubt such has been the fact in every case. The papers generally are willing to print columns of sensational exposures which have so little truth in them, that they may as well be called explosions for printing the shorter articles of respect, which the papers are inclined to print as a tribute to the growth of the spiritual movement. Eliminating the garnish from these sensational reports, I have no hesitation in saying, and even in proving, that the mediums are much honester than the raiders.

* * *

I do not write this fragment to contradict the preceding one, for, as I in that said and still say, the outside feeling manifested by the secular press is more respectful to Modern Spiritualism than it once was. There seems to be connected with many of the papers in this city reporters who are opposed to this truth, and manifest it when opportunity offers. Several of these reporters are interested with these raiders, and so are found, one at least, at every raid to write up a garnished report for the next day's paper. They have been in every case sensational reports, and not statements of facts.

Now in all these raids during the past year or two on Mrs. Ross, Mrs. Fairchild, the Berry sisters, Mrs. Fay, Mrs. Bliss, and now Mrs. Cowan, not a confederate has been found, seen, or caught, nor has one of the above named been proved a fraud. Investigation has proved this positive statement, and I can prove this I say. The above named mediums for materialization are all what they claim to be, honest mediums, giving genuine spirit manifestations, and are more reputable, honest and respectable than a majority of this raiding party are, as I have had occasion to say before by word and pen. Many of these raiders are "bad eggs," and knowing most of the party, I can truly say I do not know one who is more respectable than most any of these raided ladies.

The Boston *Herald*, which has been very polite to me in printing many of my articles favoring Modern Spiritualism during the past year, has lately printed four columns with sensational headings about an "exposure of the Cowans." Three columns of this article are wholly sensational; have no reference to the Cowans, but is an account of other things and other times; mostly about old raids. As if a relation of facts, almost wholly untrue, and probably had been written a day or two and ready for an emergency, and when the Cowans were disturbed, this stale information got printed as a setting, or send off, for the late news of this exposure of the Cowans, which was comparatively a short article tacked on to the three columns of stale, but sensational matter, and false from beginning to end. The *Herald* printed a short atonement in its next issue without any sensational headings, however, which, short as it was, proves all I have said of the four-column article. Reading the addendum of it about the Cowans, one sees that a spirit was grapped "which proved to be flesh and blood," and some one or two confederates were discovered in the cabinet, when the real facts were these, (and the short atoning article endorses what I say) one of the raiders grabbed a spirit; there is complete evidence that it vanished at once, and so instead of being flesh and blood, it must have been a spirit manifestation. Probably the grabber felt, as was the fact, a materialized form, which was—

"Like a snow fall in a river,
One moment white, then lost forever."

And he called it flesh and blood, and I am of the opinion that these mysterious forms are real flesh and blood beings while they last. When this man grabbed this spirit, which vanished, two or three of the raiders made for the cabinet, but Mr. Cowan proved a good protector for his wife by knocking the leader down, wounding him and one or two others. One of them will not be likely to be hired again to raid anyone, as his scar will last for life. Just as Mr. Cowan was doing this manly service, some policemen, who were waiting on the outside for the proper moment, broke into the room with a Mr. Curtis, the instigator of the raid, and just as Cowan was going to serve him as he had some of these raiders, these officers took him when he was manfully defending his home (instead of the five or six disturbers, as would have been proper), and carried him to the station. But he was immediately bailed, and appearing the next day at court, the judge, after hearing all the statements, discharged him as not having done anything illegal. So it will be seen that in this city, as elsewhere, a man has a right to defend and protect his wife in his own house, and the chances are now that somebody will be killed one of these days; and some have wished it had happened to some of these raiders, or the valiant man that hired them.

Not to make this fragment too long, I will just refer to Dr. Whitney's letter, printed in the *Herald*. He was present, and is a very reliable man. He saw the whole of the disturbance, and talked with three of the policemen, whose names were printed in this letter of Dr. Whitney's, but I have forgotten them, but can get them if needed. These three policemen stayed until the affair was all over, and the house was cleared, and they severally stated to Dr. Whitney that not a confederate was found in or out of the cabinet, and that nobody was in the cabinet but the medium; and this communication has not been disputed, and will not be, for it is true to the letter, and though short, it covers the whole ground, and proves the long article in the same paper the day before to be both false and sensational.

The consciousness of integrity gives ease and freedom to the mind.

[Written for the Golden Gate.]

The "Unspeakable Turk."

The "unspeakable Turk" has been a delicious morsel for Christian lips to turn over ever since the stigmata was affixed by the truly pious Gladstone, who gave the expletive birth when attacking Disraeli's Turkish policy of saving Turkey from the spoliation of the more "unspeakable Russian;" and it has ever since been a favorite phrase among the admirers of the "G. O. M."

Very recently it was used by one of our pious papers in connection with the quarantine subject, in comparing the advantages of the "unspeakable" hulk of San Francisco over the Turkish lazzareto, and hence how thankful passengers should be in the enjoyment of the more tender Christian usages; whereas the fact is, in this matter of quarantine, where necessary, that a comfortable lazzareto is provided for detention where passengers are not treated as criminals, but provided with every accommodation and comfort.

The truth is, the "unspeakable Turk" is just as far ahead of his Christian surroundings in true civilization, as the ancient Greek was beyond the Goth. During many years in the Levant, I was never overreached by a Turk. Cheating and swindling were considered exclusively Christian or Jewish virtues, both obeying the divine injunction "to spoil the Egyptians,"—"to spoil" being a strictly scriptural verb, is recognized throughout Christian Europe as divinely justifiable in its application to the "unspeakable Turk," who would be abandoned to Russia's rapacity in a moment, if it were not for the "balance of power" problem.

During years of commercial intercourse in the Levant, I always received the kindest courtesy. Hafiz Pasha, then Governor of Constantinople, the exigencies of my business requiring it, procured for me an imperial firman to pass the Bosphorus day or night, at any time when my ship was cleared at the custom house; and my clearance was always ready, even if the last bale was discharged at midnight, so that no detention might arise, but every facility be afforded for the successful prosecution of my infant enterprise, to wit: the conveyance of merchandize in our fleet of screw steamers between Mediterranean ports—these the first that had navigated those seas.

Certainly European, and even Republican officials might advantageously take a lesson in commercial courtesy from effete Turkey. The "unspeakable Turk" does not harass commerce. His simple *ad valorem* fiscal laws are readily understood; his officials are polite; his ports are free. Alexandria, Smyrna, Constantinople, Erzeroum, Sinope, and Trebijonde are (or were) absolutely free of port charges, except trifling light-house dues; without vexations, exactions, or arrogant seizures for trifling or technical fiscal violations; no red tape bandying from one insolent official to another; but, on the contrary, every courteous facility afforded for the encouragement of commerce.

The "unspeakable Turk" might also be advantageously considered in his treatment of women. Unmolested, they, with their children, troop through the bazars of their cities, or enjoy their picnics on the Asiatic banks of the beautiful Bosphorus, on the "sweet water" above Scutari, or on the European side towards Therapia; utterly safe—no hoodlum's life would be worth an hour's purchase that dared molest them—and, although they can not participate, except in a screened gallery, in the religious ceremonies of the Mosques, neither are they expected to spend their time and exertions in church fairs, for the benefit of a priesthood who afterwards, by a vote of 249 to 173, expel them from their Conference.

The Turk is kind to his dependents, and polygamy, although legal, is not universal. Hafiz Pasha told me that he never had but one wife. He introduced his children to me, whom he appeared to regard with the tenderest affection. A welcome visitor at the palace, I had opportunities of seeing much of Musselman life. The brother of my purser, Margossian, was the Pasha's dragoman, who had instructions to furnish me with a Kavass, when I desired to visit the Mosques, or other institutions not otherwise accessible to the Giaour. On all sides I found courtesy; I saw no rowdyism; and certainly a Turkish city will compare favorably under any aspect with the Christian cities of Europe or America.

To be sure they do not disturb non-communicants and sick people with the clanging of the Sunday bells; although the Muezzin, from the minaret, may call the faithful to their prayer, yet their civilization, so far as I could observe, was infinitely superior to the wretched Greeks and Russians in their neighborhood. They do not persecute the inoffensive Jew that finds a safe asylum in their midst; they never burnt heretics by the thousands; how then do they deserve the *soubriquet* bestowed by the "G. O. M." and his obsequious echoes? Simply this, that the "unspeakable Turk" repudiates the Christian three Gods with innumerable prophets, finding each one sufficient. "Allah il allah." "God is great; there is but one God, and Mahomet is his prophet." Now, as between the one superstition and the other, what is there to vituperate about? Certainly the latter is the most rational, and certainly there is nothing to an impartial mind "unspeakable about it. Another thing, they do not attempt to shirk their fair share of taxes on the shoulders of the unbelievers, as Catholics, and all other Christian sects in this country do; not satisfied with demanding that their church property be exempt from taxation, not satisfied with the privilege of the public school, maintained at the public expense, they now want the parochial and private schools also exempt.

Although the Catholic churches have been most rampant and aggressive in this regard, the Protestant sects have not been backward in putting in the wedge to break up the beneficent Republican common school system. Even fashionable ladies' seminaries, with pious proclivities, are now wheeling into line; and within a few days a morning paper, among its weekly pulpit drivel about Jonah, the whale, and other fabulous subjects, interlarded with denunciations of Spiritualism, goes on to report the address delivered at Mills' College, by the Rev. Prof. Stratton, in which, after eloquently laudating its founders, he demands that the institution be exempted from taxation, the Seminary quota to be saddled on to somebody else. The "unspeakable Turk" does not do this; in fine, then, he does not advocate injustice as Christians do; he is not cruel; he is not discourteous and insolent to his inferiors and dependents; he is not a hypocrite, and, above all, the "unspeakable Turk" can not be charged with the ineffable meanness of benefiting by woman's wits, ice creams, and church fairs, and then expelling her from the institution that she mainly sustains, without whose aid it would fall to pieces, and without whose help the mendicant crowd would have to work or starve.

Among others reported in this connection the Rev. William H. Scudder, in his theme on "Modern Miracles," concluded by saying: "Why can not invisible agents do as much? Scripture seems to distinctly teach that they can and do. It specially warns, however, against those who pretend to deal with these. The so-called spiritual manifestations can be accounted for in two ways: either they are produced by sleight-of-hand tricks or are the result of evil agency!"

In conclusion I will quote from the Encyclopedia of commercial anecdotes on "Mohammedan Mercantile Morality:" "In some of its phases Mohammedan mercantile morality exceeds in its scrupulousness that of any other people whatever their religious character or creed. A mercantile firm in Salonica had bills to a large amount on the principal inhabitants and merchants of the place, which, with their books and papers, were destroyed by fire. On the day following a prominent Turk, who was largely in their debt, went in person and told them that, having heard their papers were destroyed, he had brought a copy of his account with them, and fresh bills for the amount due. This example was followed by all the Turkish debtors to them; and it does not appear to be intimated that this course was one that they had ever learned from the Christian traders in their country." Might not these Christians learn a good lesson from even the "unspeakable Turk?"

A. Y. E.

A TOLEDO dispatch of May 9th, reads as follows: "A case rivaling the famous 'Strange Case of Dr. Jekyll and Mr. Hyde,' has come to light in the probate court. Yesterday afternoon a religious crank was brought before Judge Cummings to be remanded to the asylum. He informed the court that he was Christ and had come to this wicked earth to reign eight months. He had already been, he said, on three continents and was now on his way to Jerusalem to eat the last feast of the passover, after which he would be burned at the stake. He even wanted to baptize a patrolman and reporter in the Maumee. The judge did not commit him to an asylum, but sent him to jail until this morning, when he was expected to sign the commitment. But to the surprise of all when his cell was opened out stepped an apparently sane man. He was the same one who had been crazy on the previous day, and he gave his name as Frank Baker of Monroe. He can not account for his strange action or his presence in the city, and the authorities are non plussed. He was released to-night." [May not Baker be sufficiently mediumistic to have been temporarily under the control of some spirit religious crank?—ED. G. G.]

THE BOSTON *Herald* says: "A modern instance of the punishment inflicted upon mockers, occurred last evening, or, at least, the victim fully believes that such is the case. James O'Meara is a young, robust man, some twenty-five years of age, and about eleven o'clock last evening he was in Bowdoin square waiting for a Somerville car. While there a wooden-legged man passed along, and James created considerable merriment by his imitations of the cripple's gait. James, however, was soon brought to grief, for the leg corresponding with the lame leg of the man whom he mocked immediately became rigid, and the joker was obliged to lean up against a building, as locomotion was impossible for him. Patrolman Connerny assisted him to station three and Dr. Cilley was summoned, who pronounced it a case of spasmodic contraction of the muscles. All that was possible was done to relieve him, and he was conveyed to his home, 161 Somerville avenue, West Somerville. He wept copiously, and declared his misfortune to be a judgment for his mockery."

PUBLICATIONS.

NEW INSPIRATIONAL SONGS.

BY C. PAYSON LONGLEY.

Author of "Over the River," and other popular Melodies.

Beautiful Home of the Soul.
Come in Thy Beauty, Angel of Light.
Gathering Flowers in Heaven.
In Heaven We'll know Our Own.
I'm Going to My Home.
Love's Golden Chain.
Our Beautiful Home Over There.
Our Beautiful Home Above.
Oh! Come, for My Poor Heart is Breaking.
Once it was only Soft Blue Eyes.
The City just Over the Hill.
The Golden Gates are left Ajar.
Two Little Shoes and a Ringlet of Hair.
Who Sings My Child to Sleep?
We're Coming, Sister Mary.
We'll all Meet again in the Morning Land
When the Dear Ones Gather at Home.
Only a Thin Veil Between Us.
Child of the Golden Sunshine.
Home of My Beautiful Dreams.

Single song 25 cts., or 5 for One Dollar, sent postpaid. For sale at the office of the GOLDEN GATE.

THE WATCHMAN.

AN 8-PAGE MONTHLY JOURNAL,

Devoted to the Interests of Humanity and Spiritualism. Also, a Mouth-piece of the American and Eastern Congress in Spirit Life.

WATCHMAN, - - - - - Spirit Editor,

Published by

BOSTON STAR AND CRESCENT CO.

1090 Central Park Avenue,

Miliard Postal Station, : : Chicago, Illinois.

HATTIE A. BERRY, } : Editress and Manager.
ARTHUR B. SHEDD, } : Assistant Manager.

Terms of Subscription (in advance)—One year, $1.00; Six months, 50 cents; Clubs of ten, $8.00; Single copies, 10 cents; Sample copies, free.

AGENTS WANTED | TO SELL AN | ENTIRELY NEW BOOK

The most wonderfully complete collection of the **absolutely useful and practical** which has ever been published in any nation on the globe. **A marvel of every-day value** and actual **money-earning** and **money-saving** to every possessor. Hundreds upon hundreds of beautiful and **helpful** engravings. Its extraordinary low price beyond competition. Nothing in the whole history of the book trade like it. Select something of **real value** to the **people**, and sales are **sure.** Agents looking for a new and **first-class** book, write for full description and terms. Thirty days' time given Agents without capital.

fe25-6m ST. LOUIS, MO., or PHILADELPHIA, PA. SCAMMELL & CO., Box 5071,

---

THE GNOSTIC.

A Monthly Journal of Spiritual Science.

Publishers and Editors—GEORGE CHAINEY, ANNA KIMBALL CHAINEY, and W. J. COLVILLE.

Each number will contain forty pages devoted to Esoteric Religion, Psychometry, Occult Science, Mental Therapeutics, Human Liberty, and the Culture of all that is Divine in the Human Race.

Terms:—$2.00 per Year; Single Copies, 25 cents.

Address, GEORGE CHAINEY,

Room 7, Odd Fellows' Building, Market Street, S. F.

P. S.—The "Golden Gate" and "Gnostic" to one address for one year, $3.50.

THE N. D. C. AXE AND TRUE KEY-STONE,

A FOUR-PAGE WEEKLY JOURNAL

Especially devoted to the Development of Mediumship, and official organ of The National Developing Circle.

Terms of Subscription, $1.50 per annum, which includes a year's certificate of membership in the N. D. C.

Sample copy free.

☞ Send for book, "How to Become a Medium in your own Home," and a personal sealed letter designating all your phases of mediumship; all for fifteen cents.

Address JAMES A. BLISS,

N. B. Corner Eighth and Mound Streets,

sep-24 CINCINNATI, Ohio.

THE MEDIUMISTIC EXPERIENCES

—OF—

JOHN BROWN, THE MEDIUM OF THE ROCKIES,

With an Introduction by Prof. J. S. Loveland.

This work is not a biography, but simply a part of the mediumistic life of the author. No claim is put forth of literary finish. To make the book readable and comprehensible has been the only aim of the author and editor; and as the former had no education in early life, and has acquired through his mediumship most of what he now possesses, it furnishes another illustration of the good of Spiritualism. Cloth, pp. 167. Price, $1.00.

For sale at this office.

THE CARRIER DOVE.

An Illustrated Weekly Magazine, devoted to Spiritualism and Reform.

Edited by MRS. J. SCHLESINGER.

Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual workers of the Pacific Coast, and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

DR. L. SCHLESINGER, } : : : Publishers.
MRS. J. SCHLESINGER, }

Terms:—$2.50 per Year. Single Copies, 10 cents.

Address, THE CARRIER DOVE,

32 Ellis Street, San Francisco, California.

A REVELATION.

The most clear, lucid and convincing exposition of

PSYCHIC FORCES AND LAW EVER WRITTEN.

Rigidly Scientific.

Material Evidences of the Independence of Soul. Unique in world literature. 32 mo., 25 cents. No stamps taken.

CHAS. AHLSTROM,

mar17-5m* Hailey, Idaho.

ALCYONE FREE FOR TWO MONTHS.

ALCYONE

is a Monthly Journal devoted to the spread of the Philosophy and Phenomena of Spiritualism, WITHOUT RELIGIOUS CONTROVERSY.

H. A. BUDINGTON, EDITOR

Sent free for two months, to those only who enclose four cents in stamps with the order.

FIFTY CENTS A YEAR.

Issued by the STAR PUBLISHING COMPANY,

dec 10 98 Sherman Street, Springfield, Mass.

THREE MONTHS FREE.

Weber's Illustrated Magazine of Human Culture, devoted to Physical, Mental, Moral and General Self-Improvement. Will be sent three months free to any one who says where he saw this, and sends us his or her address, together with ten cents to pay postage, etc. This offer enables all to give this new wonderful magazine a trial. $1.00 per year. 10 cents for agents' outfit.

Address, M. S. WEBER, Publisher,

Farmersville, Pa.

THE FREETHINKERS' MAGAZINE,

A monthly FREE magazine. No communication rejected on account of the sentiment expressed. The editor reserves the right to be AS FREE in the expression of his views as are the correspondents. Each writer is solely responsible for his or her own opinions. Each number contains 48 pages.

Price, $2.00 a volume; 25 cents for a single number.

Address, H. L. GREEN, Editor and Publisher,

Salamanca, N. Y

"BEYOND,"

A RECORD OF REAL LIFE IN THE BEAUTIFUL COUNTRY OVER THE RIVER AND BEYOND.

PRICE - - - - - - - - FIFTY CENTS

For Sale at this office.

True Spiritual Resurrection.

Continued from First Page.

conception that it was he; but mistaking him for a gardener, she confided her sorrow and amaze to him, without the least suspicion, it appears, entering her mind that she was talking with the very friend of whose physical whereabouts she was so diligently inquiring.

Now if the writers had intended to convey the idea that Jesus rose from the dead in the literal physical form which was buried, why did they not so record the event as to encourage belief, rather than provoke the most decided unbelief in this connection. If a physical form were raised, then why should the women and the disciples, in the case of the resurrection of Jesus, have any more difficulty in identifying him outwardly than the friends and relatives had in identifying those whose bodily resurrection has been already under review?

What would have been more natural than for Mary Magdalene to have been struck dumb with amazement at beholding Jesus standing beside her, and, for the time being, supposing she had seen a vision or beheld an apparition? But nothing of this nature, nor anything approaching it, enters into the narrative, so far, at least, as she is concerned. He looks to her like an ordinary man attending to the duties of a gardener, and it is not until he turns to her and pronounces her name in some peculiar and doubtless characteristic way, accompanying the word with some silent, subtile appeal to her inner consciousness, that she is in the least aware that her beloved teacher, whom she mourned as dead, is talking with her,—truly alive, but not in outward appearance like unto what he was before his physical decease.

Two disciples journey between Jerusalem and Emmaus the same day. At evening they held a long conversation with Jesus, without in the slightest degree recognizing him physically. He made himself known to them at a supper by some characteristic way he had of breaking bread, and they then remembered how their hearts had burned within them as he expounded Scripture to them while they were on the road; but physical evidences of a personal character were altogether lacking, and it does not appear that any physical proofs were given to any disciple except Thomas, whose skeptical mind required more tangible evidence in his case. To meet his necessity, to use a modern word, Jesus "materialized," *i. e.*, he produced an outward form so closely resembling the physical organism he had once worn, that even the doubts of Didymus yielded to so convincing a display of the absolute power of spirit over matter.

What became of the physical body of Jesus is a very interesting query. Most answers are totally unsatisfactory. The only really helpful one is that derived from a study of occult chemistry, and a comparison of the claims put forward by theosophists concerning the faculties of adepts with prevalent views put forward by distinguished naturalists.

Scarcely a physiologist of any note can be encountered anywhere, who does not give seven years as the longest time for those changes to become complete which periodically remodel the organic structure of man. Camille Flammarion, a Frenchman of great eminence, declares that the entire physique is remodeled in less than one year, while many parts of the body change entirely in not more than thirty days. Now, with such testimony as this before us, how utterly futile must be every attempt to establish a theory of physical resurrection among intelligent persons.

And what is far more important even than the light thrown on the resurrection in its literal sense, is the amazing testimony thus brought forward by physical scientists to the reality of the spiritual man and the utter impossibility of the physical organism being anything more than a temporary and ever changing instrument. The physical body, in the light of natural science, is a chemical compound, susceptible of complete disintegration; when volatilized, as all hard substances can be, according to scientific testimony,—for even the rocks as well as the osseous formations in the human frame are only solidified ether or condensed atmosphere,—the most rigorous external substances can be reduced to a state of absolute invisibility.

When the human will shall gain such power over the physique as rightfully belongs to it, and as can be obtained by a life of complete abnegation of the lower instincts, that the higher may wield unrestricted sway, the disappearance of a physical form will not occasion much surprise, as the power of will is thoroughly adequate to separate all the particles of the structure, and compel them, one and all, to return to their respective places in the external kingdoms of which they form a part.

The body of Jesus, in our opinion, was not stolen, or in any way removed from the tomb. It was dispersed; or, as some would say, "dematerialized." When the human will becomes so sovereign over sense that it is no longer held in captivity to sensuous proclivities, death will occur for the outward body only. When the intelligent principle which has used it for a temporary work has outgrown the need of it, then will it be thrown aside painlessly and willingly. It will not slowly decay, it will be cast off when it has served its use. To teach the necessity of disease, and to call decay natural before the spirit has left the body, is to teach a most damnable error, one which is afflicting the world with innumerable sorrows of man's own creation, and one which, in common justice to enlightened physiologists, it must be admitted they do not teach.

Dr. T. L. Nichols and many others have argued splendidly against the prevalent notion that sickness is natural. To attribute disease and premature passing from the mortal form to an act of nature or divine providence is to call darkness light, error truth, guilt righteousness, and the unnatural the natural; which is the quintessence of mischievous absurdity. The sublime spectacle of Jesus quitting the mortal form after having declared his earthly work finished, is a picture on which all need to gaze whose shallow pessimism leads them to regard the effects of their own weakness and immorality as harmonious with the divine natural order, against which their own ignorance or willfulness causes them to rebel. Illness is something to be ashamed of, and when one meets with accident, it is conclusive proof to the lynx-eyed philosopher who knows something of the true nature of causation, that spiritual perception is but dim and instinct obscure in the one who stumbles and falls into danger, while if he were more foreseeing and discerning he could readily have escaped.

The Egyptian custom of embalming the dead is not one which it is well for modern nations to copy. Cremation is, in its turn, far preferable to burial, while the disposal of human remains by electrical agency will doubtless soon supersede cremation, till at length what Bulwer Lytton, in "The Coming Race," calls *vril* will at length be the agent employed in all such undertakings; while there is yet to be discerned, still farther ahead, the sovereign action of *will*, which will leave even *vril*, with all its potencies, far in the background.

But when we dismiss all questions pertaining to the outward shell, and consider as we should what resurrection means, in its higher aspect, the old Greek word *anastasis*, which has excited so much controversy, appears before us radiantly transfigured, as it carries with it no further thought of a perishable envelope, but admits to our view that spiritual body which Paul speaks of as altogether separate from the natural (animal) body. There are two bodies, the animal and the psychical. The former, as an individual shape, knows no permanency whatever, at any time, but is only an ever changing aggregation of molecules, attracted and upheld by every varying condition of mortal disposition. Beyond this outward form, and altogether independent of it, is the spiritual body, which is a perfect structural organism, beautiful and harmonious in all its parts.

In giving spiritual treatment, one is not called upon to deny the existence of the body, and to use such a ridiculous formula as for instance, "You have no head, therefore it can not ache." Quite the contrary. A perfect head, not the absence of a head altogether, should be presented to the patient's thought. It is highly important that all should learn to see beyond all external limitations, and regard the whole human family as perfect interiorly and really as regards our common essential spiritual being; and when the thought does turn thoroughly to the spiritual, and all material things are forgotten, intromission to the spiritual world is the result.

We are told that David, after mourning bitterly for his children the breath left his body. After the child was actually dead, physically, he consoled himself in these words, "I shall go to him, but he shall not return to me." Going to our beloved in spirit need not be postponed to a distant day, and indeed we have no reason to expect that the dropping of the material form will introduce any of us at once into spiritual society. We must, while on earth, cultivate our spiritual perceptions, and learn to discern spiritual things spiritually, or after the demise of the physical organism we may find ourselves hovering on the earth unconscious of all things spiritual. What more credible than that many who have dropped the garment of flesh still continue to imagine themselves encased in matter?

The principal danger attending promiscuous seances and sittings with mediums, with a view to the acquisition of material wealth, is that even though communications are absolutely genuine, they are with an order of mind not far enough removed above the stock-broking level to be really profitable to those who hold interviews with it. Editorials in the GOLDEN GATE, *Banner of Light*, and other avowedly spiritualistic newspapers, have frequently pointed to the *cui bono* of spiritual intercourse as a something entirely distinct from worldly emolument, and we will go as far as to say that it is usually demoralizing to drag earthly business into what ought to be a means for promoting the noblest and most unselfish instincts in human nature.

The chief cause of sickness among well-meaning and affectionate people is sorrow. No grief can be so poignant as that occasioned by the loss of beloved friends. We are repeatedly asked, in our classes and elsewhere, how such grief can be assuaged, and by a radical removal of the cause the effects be compelled to subside. Our answer invariably is that the only salutary treatment in such cases is to direct the mind of the afflicted one to the spiritual state, to use all the moral and mental persuasiveness you possess to induce your patient to look away from sense to spirit, and if you can but get the thought finally off material things and on to spiritual reality, the outward symptoms of disorder at once give place to a placid and even joyful exterior. As light breaks in from the unseen world, immediately we cease to dwell upon external things.

For this reason, Mary's attitude is preferable to Martha's, for an inordinate concern for worldly affairs is like an insect or a cinder in one's eye. When one is traveling through some delightful country, the most exquisite scenery is imperceptible to one whose visual organs are blocked up; so may we not conclude that the only reason why we are not usually conscious of the presence of spiritual influences is because grief, interest, or some other earthly emotion keeps us absorbed in those externals, which, when they engage our attention, shut out from us all view of spiritual life. After all, all that matters is that those in sorrow should be brought out of their low estate by a realization of spiritual truth.

If the various resurrections recorded in the Scriptures are literal facts, they afford no evidence that those who were thus marvelously raised in flesh did not die again. Mothers and sisters whose brothers and sons and daughters were thus physically restored to them, must ever after have been tormented with the fear of losing them again, unless some guarantee was given that their life was immortal. Our greatest source of unhappiness is our own materiality. We love the things of sense far too dearly, and thus whatever we may know of spiritual immortality, we are not content, because we sigh perpetually for companionship on the material plane.

True spiritual resurrection is not the resuscitation of a corpse. It is nothing in any way physical. It is an illumination of one's interior being, an opening of one's spiritual perceptions to discern the spiritual state. Sorrow often helps us toward this end because it loosens our hold on outward things. Thus we can comprehend Job's exclamation addressed to the Almighty at the end of his affliction, "I have heard of Thee with the hearing of the ear, but now mine eye seeth Thee." Those who are truly resurrected, in the spiritual sense, are those alone who, even while they dwell on earth, are in conscious and continual communion with the spiritual realm.

[Written for the Golden Gate.]

"Practical Spiritualism."

BY MRS. L. P. J. HERRING.

My blessed GOLDEN GATE of April 4th contains an article from the pen of that able writer, A. F. Melchers, upon the above subject, which for depth of argument and keen reasoning seems perfect, while its fine, pure, spiritual teaching is beyond any praise of mine. Each heart must feel its own power and endeavor to live its teachings. But, oh, how difficult to live in the spirit while our mortal mind, duties and treasures all belong to the earth—are in fact inseparately linked with the mortal part of us, and there seems two distinct individuals of us—the spirit and the body. Can it be possible, friends, to so interblend these two diverse halves of one whole that they shall think, feel, and act in perfect unison? Is the spirit of man capable of feeling and directing the daily affairs of life without any of the clash and din, pain and weariness each life encounters? Can the mortal man enjoy, grasp and give time to the full development of the spirit without conflicting with or neglecting his daily affairs? These are a few questions that come to me, and are readily answered *on paper*: But are there lives lived as proof of these facts? And who knows them? Where are they to be found? And how many can be found? Why is there any difficulty in living out what is so beautiful and simple in precept?

The present mode of life is so complicated—so full of money-getting and spending, of high pressure and living, and intensity of thinking even, that but little attention is given to the spirit side of life, except in our ideas, thought or expressed. Life is too artificial and superficial to make the most of us; we think little and do less. To many life is a struggle, and its daily duties and responsibilities greater than can be met with serene temper, while to the weak and ailing life's cares and burdens whiten the locks and bow the heads that should be vigorous and strong these many years yet.

I have met such among Spiritualists and wondered at it. Do they fully believe in the divine teachings of Spiritualism? or do they merely say so without living them? The Christ, who was our greatest medium, taught the purest gospel of Spiritualism, and more, He lived it, making it possible to be done again; but His precepts and examples are alike neglected in these days.

How to make Spiritualism "practical" to our every-day life is what we all want to know. As I see it, it is trying to live above the trials of the mortal body, or to not recognize them; to meet trials as blessings designed for our good; and keep a firm faith in the perfect law of our progression onward and upward, knowing that failure is not possible if we look upward and for the best. "As a man thinketh, so is he," and so let us strive to think right, to think happiness, think with charity and love, and we will bid fair to arrive at that state of being.

LOS GATOS, Cal.

THE fire-fly only shines when on the wing. So it is with the mind—when once we rest we darken.

[Written for the Golden Gate.]

Short Sermon.

For he taught them as one having authority, and not as the scribes.—MATHEW vii., 29.

From his birth, the identity of Jesus and the source of his authority have been shrouded in mystery. The church has endeavored to solve the mystery by declaring him the third person in the Trinity; as though one could, at the same time, be his own father, and his own son! And yet, in a sense easily understood, he was "the root and the offspring of David."

I remember that in your issue of July 16, 1887, Brother S. K. Saxe suggested that "Jesus was a medium, and Christ was his control." I hardly think this position meets the difficulty. In this sense each body is a medium, and the indwelling spirit is its control.

I notice the question of "re-incarnation" is being much discussed of late. Why not apply it to him who "taught as one having authority." By virtue of what commission did he exercise this authority? The elucidation of this question may prove ennobling, interesting, and the key to a mystery which has perplexed the thoughtful in all ages.

The Vedic poet asks, "Who hath seen the first-born, when he that had no bones bore him that had bones?"

This first-born must have supreme authority by virtue of being the "first born." He must, of necessity, be the head of the human race. Was not this thought in Paul's mind when he said, "The head of every man is Christ?" when he further declared, "For we are his flesh, and his blood, and his bones?" when he still further declares the Christ to be "The first-born of every creature?" It certainly follows that Mary could not have been his first mother.

Caliban said to Prospero, "This island's mine, by Sycorax my mother, and I am the lord on't." By the same token, the first man on earth could say, "This globe is mine, by the great Father of the universe, and I am the lord on't. I am 'the only begotten son, and heir of all things.' I am 'the Everlasting Father, the Prince of Peace.' I am 'King of Kings, and Lord of Lords.' My 'dominion is an everlasting dominion, and all nations shall serve and obey me.'" It follows that, as descendants of this first man, every son is a prince, every woman is a daughter of the great King. This is certainly an ennobling thought. What is modern heraldry compared to this?

The Jews said, "Thou makest a god of thyself." Mark his reply: "If they were called gods to whom the word of God came, sayest thou of him whom the Father hath sanctified and sent, Thou blasphemest, because I said, I am the son of God?" This first man, then, is a god, and we are his children. This is better than to be kings and queens. This is not the supreme, creative energy that "no man can see and live." It is His son, whom he "hath appointed heir of all things."

Moses distrusted the Jews. He felt that they would question his authority. He expressed his fears to this God. Who shall I say sent me to lead them out from this land of bondage? "Tell them I AM sent thee." As though he had said, You think me dead. I have only passed on. "I am he that liveth, and was dead; and behold I am alive forever more, and have the keys of the grave and of death!" Here was the origin of Spiritualism. His passing into the spirit world did not discrown him. It rather enlarged than diminished his sway. But from henceforth he was a spiritual king, presiding over a spiritual kingdom. In due time he sent Moses. Who shall say that this faithful servant did not "talk with this God face to face?" He sent prophets to proclaim his coming, to "set up a kingdom in the earth," such a kingdom as should "break in pieces and consume all other kingdoms, that all nations should serve and obey him."

But I hear your caution, "*Not too long.*" Bless your heart, Mr. Editor, I have only begun, but if I have said enough to excite thought in this direction, my object is gained.

Allow me to anticipate one or more objections. This theory implies that a god was *created!* Certainly. Turn to Isaiah xliii., 10, "Ye are my witnesses saith the Lord, · · · and understand that I am He; before me there was no god formed." This was a formed god, not the Supreme Being. But Jesus is declared to be "the only begotten Son of God." Yes, I know, and not even a god could have *two* "only begotten sons." Luke, in tracing the genealogy of Jesus, closes as follows: "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God."

Since He was the first born, the Father of all, the King of kings, the God of the whole earth, it was His right to "*teach as one having authority.*" EBENEZER.

MINNEAPOLIS, Minn., May 6, 1888.

SOMETIMES a fog will settle over a vessel's deck, yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on the deck can not get. So prayer sends the soul aloft; lifts it above the clouds in which our selfishness and egotism befog us and gives us a chance to see which way to steer.—*Spurgeon.*

MEN seldom improve when they have no other models than themselves to copy after.

ADVERTISEMENTS.

JUNE 3d. — 1888 — JULY 1st.

—— THE ——

California -:- Spiritualist's

Camp-Meeting!

—— WILL BE HELD AT ——

LAKE : MERRITT : PARK!

EAST OAKLAND, CAL.

(Same place as last year),

Commencing on Sunday, June 3, 1888, Continuing Over Five Sundays.

I. C. STEELE,.....President,

PESCADERO, CAL.

THE MEETINGS.

Lectures, Test Meetings, Conferences and Experience Meetings, will be held every day, except Mondays, during each week. The finest imported and local talent has been secured.

THE SPEAKERS.

Our foremost advocate this year is the well-known Eastern Inspirational Speaker,

MRS. R. S. LILLIE,

Of Boston, Mass., who will be assisted by

J. J. MORSE,

England's Celebrated Trance Speaker, and

W. J. COLVILLE,

The Celebrated Inspirational Lecturer. With the above named able advocates, and the services of such workers as

W. W. McKAIG,
W. E. COLEMAN,
J. J. OWEN,
DR. C. C. PEET,
MRS. J. SCHLESINGER,
MRS. SARAH A. HARRIS,

And others of our home talent, the platform will leave nothing to be desired.

THE TEST MEDIUM.

For this season the board have secured the exclusive services of the celebrated and highly recommended test medium,

EDGAR W. EMERSON,

Whose reputation in all the leading cities of the East, justly place him in the front rank among those in his peculiar line.

NOTE.—The public is informed that Mrs. Lillie and Mr. Emerson will not appear at any other place during their visit to this State. They leave the Coast immediately at the close of the Camp.

DR. J. V. MANSFIELD,

(The Spirit Postmaster), will also be with us during the Camp-Meeting.

MRS. ADA FOYE

Will attend the Camp, giving her marvellous "ballot" seances, which have astonished and delighted thousands.

MUSIC.

The musical arrangements are of the most satisfactory nature, and include the services of

MR. J. T. LILLIE,

Who is an able and pleasing soloist,

MRS. E. W. CLARK,

And others.

THE SAN FRANCISCO CORNET BAND,

Will furnish music (string and brass), at each of the Sunday meetings, besides giving an Open Air Concert.

SPECIAL ASSEMBLYS.

These will include a MEMORIAL DAY, a CHILDREN'S DAY, and a LITERARY and SOCIAL MEETING every Friday evening.

A DEVELOPING CIRCLE.

Mr. J. J. Morse will hold another of his successful Developing Circles every Tuesday, Thursday and Saturday mornings during the Camp. Fee for the services of twelve sittings, $5.00. No single admissions.

SPIRITUAL SCIENCE CLASSES.

A class will be held by W. J. COLVILLE every Monday, Wednesday and Friday mornings during the Camp. Fee, for the course of twelve lessons, $2.50; Single admissions, 25 cents.

☞ The above gentlemen have generously agreed to donate half the proceeds of their respective meetings to the funds of the Association.

TIMES OF MEETINGS.

Sunday meetings will commence at 11 A. M. and 2:00 and 7:30 P. M; Week day meetings will commence at 10 A. M., and 2:30 and 7:30 P. M.

TENTS.

Tents will be rented at the lowest price, which will only cover their cost to the Association.

RESTAURANT.

There will be a good Restaurant upon the Grounds, where excellent meals can be had at a reasonable price.

CIRCULARS AND GENERAL INFORMATION

Can be obtained from

MR. GEO. H. HAWES,
Corresponding Secretary,
320 Sansome Street, San Francisco, California.

GOLDEN GATE.

Published every Saturday by the "GOLDEN GATE PRINTING AND PUBLISHING COMPANY," at

734 Montgomery Street, San Francisco, Cal.

TRUSTEES:

AMOS ADAMS, PRESIDENT; I. C. STEELE, VICE-PRESIDENT; DR. HENRY ROGERS, TREASURER; DR. JOHN ALLYN AND J. J. OWEN.

J. J. OWEN, - - - - EDITOR AND MANAGER.
MRS. MATTIE P. OWEN, - SECRETARY AND ASSISTANT
R. B. HALL, - - - - - GENERAL AGENT.

TERMS:—$2.50 per annum, payable in advance; $1.25 for six months. Clubs of five (mailed to separate addresses), $10, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

☞ All letters should be addressed: "GOLDEN GATE, No. 734 Montgomery Street, San Francisco, Cal."

SATURDAY, MAY 26, 1888.

EDITORIAL FRAGMENTS.

We shall hail the time when the seance for the manifestation of the psychic form shall be confined exclusively to advanced students in the study of psychic phenomena. Then will the "grabbing" of forms cease, except of pretenders and confederates, and the more of this kind are "grabbed" and exposed, the better for all genuine mediums.

* * *

Where is the man who would like to marry a woman who chews tobacco, drinks whisky, or who uses profane or vulgar language? And yet many a man who indulges in all of these nastinesses and vices, will impose himself upon a pure and loveable woman as proper material for a decent husband. Does he not thereby commit a felony like that of obtaining goods under false pretenses, and ought he not to be arrested and punished as a fraud?

* * *

No cause founded on truth or justice can be ridiculed or argued down, or persecution successfully assail it. Did not paganism, with all its mighty enginery of power, do its utmost to crush out early Christianity? May not the Christian persecutors of Spiritualism profit by the lesson? Let them preach against it, and they but emphasize the fact of its existence, and pave the way to the investigation of its phenomena by many who would otherwise never have thought of it.

* * *

Mr. Colville thinks the time will come when man will be ashamed to be sick, and when his intuitions will be so developed as to enable him to be forewarned, and thereby able to avoid accidents. Then, in the fullness of time, will the laying off of the mortal be as simple and painless as the casting aside of an old and worn-out garment. There is no doubt that there is a perfection of physical life possible to man whereof he little dreams in his present undeveloped state.

* * *

The construction of the buildings for a new Catholic University is about to begin in Washington, on the basis of a gift of $300,000 by Miss Mary G. Caldwell, a beautiful young lady of twenty-five—a daughter of a Kentucky millionaire—who has that amount of change to spare. A sister of Miss Caldwell's had aforetime given $50,000 for the same object. If Spiritualism possessed a few such earnest devotees, how our glorious cause would climb up among the stars, where it belongs.

* * *

"Our columns will ever remain absolutely free "from all invidious personalities, for we emulate "the good in humanity, and shall seek to find it "in all."—*Light on the Way.* Give us your hand, brother. That is the right spirit. There is no other way whereby our erring fellow mortals can be led into the better way of life than by emulating the good in their natures. And by the exercise of this spirit, we develop the good in our own natures. This is the grand highway that leads to everlasting happiness.

* * *

A large number of subscriptions to the GOLDEN GATE expire soon. If our friends will renew promptly, dealing directly with this office, they will save us the expense of agents' commissions, and also save our books from erasures. It is unnecessary, perhaps, for us to inform our readers that while the future of the GOLDEN GATE is assured, yet it needs all the help and encouragement it can get to keep it in the front rank of Spiritualist journals. The paper, now nearing the close of the third year of its existence, has lived long enough to demonstrate its right to live.

* * *

Theodore Parker, one of the brightest souls and greatest reformers the world ever produced, admitted the worth of Spiritualism as an agent in emancipating the human mind. Frothingham, in his life of this grand character, says: "He "blamed the scientific men, Agassiz among them, "for their unfair methods of investigating the "phenomena; rebuked the priggs who turned up "their noses at the idea of investigating the sub-"ject at all; and took faithful measure of the "unbelief in immortality, which pronounced "communication between the visible and invis-"ible worlds impossible. He admitted to his "friend, Prof. Desor, that Spiritualism does two "good things: 1st, It knocks the nonsense of "the popular theology to pieces, and so does a "negative service; 2d, It leads cold, hard, ma-"terialistic men to a recognition of what is "really spiritual in their nature, and so does a "positive good."

* * *

The aches and pains, griefs and disappointments of some people constitute their standard themes of thought and conversation. They seem to derive a sort of sorrowful satisfaction in being able to oversize the pretensions of their neighbors in the matter of grievances and misfortunes. To them a first-class article of rheumatism, and a No. 1 brand of cholera morbus, are sources of delight which will answer for many years of neighborly chat; and they tell their ailments and infirmities over, "each in its accustomed place, "from morn till night, from youth till hoary age." And thus their weaknesses and imperfections are made to grow upon what they feed, until their mortal bodies become animated bundles of disease, and finally and prematurely "food for worms."

* * *

It is common, and perhaps quite natural, for Spiritualists to feel indignant and outraged at the unkind and untruthful things our enemies say of us. And yet we can hardly expect anything better of them, as the world goes, until we place our beloved cause in a position to *compel* their respect. Let us ask ourselves, What are we doing to win the good opinions of our skeptical fellow-beings? What colleges for psychical research are we founding—What homes for indigent mediums—What asylums for orphans? What provision for the proper training of the young are we making? What book depositories and printing houses for the dissemination of our literature are we establishing? In short, what part are we taking in the world's great humanities and charities, to entitle us to the favorable consideration of mankind? In the light, or darkness rather, of our own indifference to the cause we claim to love, why should we complain when others revile us?

MODESTY.

Capability is modest. It never brags. Courage never whistles in the dark. It is no virtue in the sun that he does not boast of his brightness. He has no language but light, and shines forth all he would say. Courageous and honest men never speak of those qualities but in deed. Possession of any virtue is but a command to silence regarding it; that virtue and ability are one's own is enough, until time and opportunity come to demonstrate them.

Wise and efficient men and women know that they are but "spelling here in short syllables," and desiring to combine them hereafter, they show their degree of progression by their simplicity. They know the hight they have climbed, and are neither so stupid as to look not above themselves, nor so uncharitable as not to see those below them, nor so bigoted as not to believe the lowest may ultimately stand in their steps. Both the learned and the learner are become as little children, that are led by all signs and gleams of wisdom greater than their own. None are bigoted, boastful or vain, but those who are yet in the darkness of their own conceit.

"REMARKABLE," INDEED.

A dispatch from Lancaster, Pa., of May 13th, says: "One of the most remarkable cases "known in the community is that of Mary Jane "Weidler, an inmate of the Lancaster County "Hospital, who has not tasted food for fifty "days."

About a year ago, it seems, the women began losing taste for food, leaving off one or two articles at a time, until she finally ate nothing at all. Then she was taken to the hospital, where the physicians, by their treatment, added barbarity to the mystery, and making it doubly remarkable that the woman is living to-day. If the report is true regarding their treatment of the patient, they must belong to the annual batch of M. D. fledgelings, poured out upon a suffering people by our many "regular" medical institutions, the majority of whose graduates "pass" when they can make their mark.

Mrs. Weidler's case was regarded by the hospital physicians as one of pouts, or willful determination not to eat; therefore, after the lapse of some time they proceeded to feed her by a pumping process, continuing the same for five months, when they concluded the severe experience would be sufficient to "cure her stubbornness." But they were mistaken. The patient evinced no signs of an inclination to eat.

Then these wise, humane doctors, took an opposite course—they determined to starve her in earnest, and to that end, they shut her up in a room and set a watch to see that no food reached her by stealth. This measure was adopted on the 22d of March, since which nothing has passed her lips but a few ounces of water.

And still she lives, and can, with assistance, walk. And so we are again reminded of the great necessity of a knowledge of spiritual things that alone throw light and reason upon cases similar to the above.

Material science of itself is crude, and often barbarous, as we are here shown. It takes no account of those spiritual states that have come upon man in all ages, demonstrating that we live not always "by bread alone." Professional ignorance calls them spells of the Evil One.

"A WRECKED LIFE."

Under the above heading the S. F. *Chronicle* of a recent date contains the following dispatch:

NEW YORK, May 18th.—Mme Diss Debar's victim, Lawyer Luther R. Marsh, has concluded to withdraw from active business, and for the remainder of his life will live on his estate on Lake Erie. He has resigned from the New York Bar Association, is closing up his law practice of half a century, and will soon resign his presidency of the New Park Commission. While acting on this commission he has had no compensation, and feels great relief that his labors are about finished. In about six weeks Marsh will leave New York for good and retire to his estate. He has considerable property, and one farm has eighty acres in cultivation. He says his resignation has nothing to do with the Diss Debarr matter, and about that has nothing to say. He adds that the papers have misconstrued and misquoted him in his words and actions, but he asserts that in the end truth must prevail.

When it is understood that Lawyer Marsh is a man of culture, of large wealth, and that he is over seventy years of age, his retirement from the active and arduous labors of his long law practice to the quiet delights of private life, the terrible nature of the "wreck" can be understood and appreciated! Poor man! We are deeply sorry for him. Forced to flee from the scoffs and jeers of the ignorant multitude, the uncongenial associations of a city whose chief merit is its size, to the peaceful haunts of country life, to his private estate, where, untroubled by persecution and slander, he may pursue his studies and recreations, in the midst of nature's loveliness! If this is what constitutes a wrecked existence, then we know of several individuals, not of the spiritualistic persuasion, who would be quite willing to have their lives similarly ruined; who, in fact, have been toiling unremittingly for many years, with just this end in view for the evening of their days. How deluded they must be! Let them henceforth eschew sylvan glades and suburban villas, and cling with a vise-like grip to the counter and the desk of the dusty, noisy mart, and let them, most of all, beware—with a big exclamation point—of investigating any branch of knowledge which the great majority have not yet set the seal of their gracious approval upon. They may do anything else that they like; oppress the widow and the fatherless, slay an enemy in a fit of transient mania, rob a bank, and riot in Canada upon the proceeds, and still remain honored members of society; but as they value their reputation and respectability, let them not venture beyond the barriers which the wiseacres have set up to mark the limit of human attainment, if they do not wish to have their lives wrecked, as is that of poor Mr. Marsh.

HOW THEY CONTRADICT THEMSELVES.

It must be amusing to all non-sectarian thinkers to note how flatly and absurdly some of our sectarian preachers and papers stultify themselves in their treatment of the subject of Spiritualism. They will, in one breath, denounce it for all that is vile, and in the next admit that in all its essential particulars it is a glorious truth. As a notable illustration of this peculiar inconsistency, take the *California Christian Advocate* of this city. In a recent issue of that journal appeared a leading editorial on "The Relation and Duty of the Pulpit to Modern Spiritualism," in which the writer says:

> The best way for the pulpit to treat a great many questions is to let them alone. Spiritualism never ought to be handled, except as one would deal with contagious pests—keep away from them, disinfect everything they touch, keep as clean and healthy as possible while they are prevalent. What ought the pulpit to do with leprosy, small pox, or insanity? Let the doctors deal with them, keep friends free from them, try to save infected people, if possible. . . . God will have none of this peeping and muttering and consulting familiar spirits, and speaking out of the ground, and whispering out of the dust. If there is anything which God loathes it is this attempt to gain knowledge by unreasoning consultations with pretended spirits.

This writer appears to know all about what God will or will not have—what He likes or dislikes. One would naturally suppose that he was on very familiar terms with God—in fact that he and God were one, and he that one. But of that, no matter. It is the strange inconsistency of the *Advocate* writer to which we would call attention, as set forth in the following extract *from the same article* as the foregoing:

> God is a spirit, and he reveals Himself not in the undignified mysterious and suspicious darkness of a spiritual seance, but in palpable symbols and plain words. That He can commission angels to instruct and protect men, we have no doubt. That the spirits of the just made perfect may be our angels, we believe. That angels are ministering spirits, and come to us at God's bidding, we are clearly taught in the Word of God.

Did you ever, dear reader, witness a more striking example of condensed and obtuse inconsistency? Argument would seem to be unnecessary.

WHAT IT IS NOT.—Mr. Keeley and his motor are both still before the world. Bennett C. Wilson says that in 1869 Mr. Keeley, who was then poor, assigned him half of his mysterious invention. Mr. Bennett has proven himself a true son of Adam, and wants to know more about the machine than is revealed by its exterior. Therefore, he has asked the Court of Pennsylvania to appoint a board of inspectors, who shall be experts, and sworn to secresy, to take the motor to pieces and find out its power and the source thereof. Henceforth it will not matter what Mr. Keeley thinks his motor to be, nor what the curious public may consider the inventor and the invention combined to be; but just whatever those "experts" find, that they presume to understand of this supermundane revelation called the "Keeley Motor," that it will be, notwithstanding it may be no such thing in reality. This motor has lived so long in print that it is to be hoped the investigation may reveal that which may lead to its ultimate completion, for there is "something in it," one can hardly doubt who is familiar with its long story and patient progress.

SPIRITUALISM IN TALMAGE'S CHURCH.

"Eleanor Kirk," a special Brooklyn correspondent of a Chicago paper, under date of May 8th, has the following:

When the Rev. Dr. Talmage remarked last Sunday that "Spiritualism was an unclean, adulterous, and abominable doctrine, and the sooner it goes down to the hell from which it came up, the better for earth and heaven," did he forget himself, or did he really mean to consign his chief henchman and deacon, Dr. Harrison A. Tucker, to the fire of sheol? Did he include all the members of his church and congregation who believe in this practical immortality of the soul? And just here I am reminded of a story.

On one occasion the Rev. Henry Ward Beecher was approached by a mother whose daughter, a most intelligent young woman, and a member of Plymouth church, had become interested in the subject of Spiritualism. "You must labor with her, Mr. Beecher," said the lady, "and if you find her obstinate, threaten to excommunicate her." "That, madam, would be something of a joke," said the minister, with a twinkle of the eye, "because if the folks with spiritualistic tendencies were to be cut off from Plymouth church, I shouldn't have a corporal's guard to preach to."

Now this is the same with the tabernacle people. I know of members of this church who go to hear Mr. Talmage in the morning, and hold seances at their own or their friends' homes in the evening. Many mediums are well supported by the Talmage people. The pastor may not be aware of this state of things, but he does know that Dr. H. A. Tucker is a clairvoyant and a trance medium, and I believe I am correctly informed that this exceedingly wealthy man—made so by this trance traffic—has prescribed and still continues to prescribe for the Talmage family. Now, if this man belongs in hell, why is he allowed to occupy the best seat in the tabernacle, and manage the most important affairs of the church? Now I maintain that in these utterances of the Rev. Dr. Talmage there is neither consistency, charity, religion, dignity or decency.

EXPLAIN IT WHO CAN.

Emma H. Ramage, of Sacramento, a lady of rare excellence of character, recently passed on to the higher life. The *Bee* of that city, speaking of her demise, says:

To all her acquaintances she was a most devoted friend, and none knew her but to speak of her in the highest praise. As a mother, daughter, and sister she was most kind, loving, and dutiful, and her loss will prove a void in the family circle never to be filled. She passed away peacefully, and as she stated to those at her bedside in her dying hours, and as she kissed her friends good-bye: "I am so happy. It is happy to be there." During the several hours previous to her death her thoughts were entirely on the "other world," in which she said she could see many of her dear departed friends and relatives. Her mother, during her daughter's illness, kept away all the daily papers, so that she would not learn of the deaths of any of her friends, fearing it might worry her. Especially was she careful to keep from her the death of one of her intimate friends who died about one month ago. During her conversation about whom she saw in "the beautiful beyond," she said to her mother: "I see Jennie Morton, and she is so happy. Did you know that Jennie was dead?" She said she saw her father, sister and other persons.

We submit this, as we have other similar cases, to our Adventist friends across the bay, for an explanation upon their theory of the "sleep of the dead." How did Mrs. Ramage know that her friend, Jennie Morton, had passed to spirit life? Did she see her, as she says she did, or did she not? And if she did, was it a delusion of the Evil One?

> WOMEN are by nature more or less limited in their sphere of usefulness. There is probably not one now living who could become a silent partner in any concern.—DULUTH PARAGRAPHER.

The *Paragrapher* is laboring under a delusion regarding woman's sphere. It should know that it is to the silent partnership business that her sphere has in all past ages been limited, when she found her prescribed sphere as a wife. Since she has taken the liberty of expressing her views and opinions on questions and issues relating to her well-being as a responsible member of the domestic firm and society generally, some of the privileged sex seem to think it has ever been thus. Women have learned much by listening. They have learned how to think, as all must do who are forbidden to speak; from this acquirement they have evolved original ideas that are so stunning to their arbitrary and verbose lords as to confuse their recollections. So now their favorite funny theme is woman's inability to keep silent or a secret; when in fact she is a repository of confidences that would be scattered broadcast between two suns by the average man. Whether he believes she knows anything "she could tell" or not, he is convinced beyond a doubt that she has a will and knows her own mind and what her rights are.

NEW COMMANDMENTS.—Rev. Hugh O. Pentecost, of New York, says the religion of the modern Pharisee has in its creed the following five new commandments: 1st, Thou shalt not drink; 2d, Thou shalt not smoke; 3d, Thou shalt not play cards; 4th, Thou shalt not go to the theatre; 5th, Thou shalt not dance. In our opinion, the two first should be self imposed by all men; the three last are good when not perverted, and should not be condemned because they are often made a means to wrong. Dancing is eminently healthful in moderation; besides, its practice perfects a graceful gait and carriage. The modern theatre is really a benefaction, in the employment it gives to numerous men and women. The two hundred and fifty theatres of London give employment to fifteen thousand persons. The playhouses of the United States number four thousand four hundred, and they give employment to an army. The theatre has won its way up from the most bitter proscription, to the respect of the churches, whose ministers not infrequently descant upon its power as an educator. Good men and women will continue to increase this power in all coming time, until none shall say, "It is not good to go to the theatre."

EDITORIAL NOTES.

—Mrs. Seip will speak and give tests in psychometry, at Curtis' Hall, Market street, Oakland, on to-morrow (Sunday), evening. Admission free.

—It is admitted by the New York daily press that there are forty-three thousand Spiritualists residing in that city, and a large number in Brooklyn.

—"C. M. A."—While all that you say is eminently just, we do not think the "game is worth the powder." We deem it best to drop the subject, and hope all Spiritualist journals will do the same.

—The Pasadena papers—the *Union* and the *Star*—speak in very high terms of Bro. W. J. Colville's work in that place. It is thus everywhere he goes. His grand inspirations find lodgment in many thoughtful souls.

—Our mis-"leading" dailies in their publication of the details of brutal prize-fights, dog-fights, and about every other species of brutality that occurs on this planet, are doing their utmost to demoralize the youth of the country and drag down the standards of decency and morality.

—Wednesday evening next, at the Union Spiritual Society, 111 Larkin street, Mrs. M. J. Hendee will lecture. This lady is too well known to be unappreciated. Subject, "Spiritual Phenomena." There will be a collection taken up for the benefit of a worthy medium in distress. *All* are invited.

—D. M. Brown, founder and editor of the *Eastern Star*, has sold out his interest in that paper, and it will hereafter be published by a stock company at Bangor, Me. E. Schuyler Wardwith (who is also editor of the *Bucksport Clipper*) will have charge of the editorial department under the new arrangement.

—The Camp-Meeting on the romantic shores of Lake Merritt will open on Sunday morning, June 3d, one week from to-morrow, with Mrs. Lillie for the first speaker. The Directors have acted wisely in selecting Hon. I. C. Steele of Pescadero for President of the meetings. No man in this State is more widely known among Spiritualists, or held in higher esteem. His selection means perfect harmony in the ranks of the workers. There is no good reason why this coming meeting should not be fraught with grand results for the Cause.

—A Rio Dell (Humboldt county), correspondent writes: "Mr. S. Painter of this place is "building a large and commodious hall. The "building will be two stories high. The lower "part, and perhaps a portion of the upper, will "be finished into stores and rooms to rent; all "of which he proposes, when completed, to deed "to the Spiritualists, and in the course of time "he expects the rents of the rooms to create a "perpetual fund for paying mediums and speak-"ers, and defraying incidental expenses. The "public hall for meetings will be 40x60 feet." A noble work, truly, and worthy of emulation by others. It is a promising sign that Spiritualists are waking up to the importance of building halls for their use.

—On Sunday last, May 20th, W. J. Colville was again greeted with very large and deeply interested audiences in I. O. O. F. Hall, Los Angeles. His subject at 2:30 P. M. was "The Holy Spirit," and at 7:30 P. M. "The Apostle Paul,—his Life and Teachings." Both lectures were replete with deep thought and valuable information. It being Whitsunday, the music and flowers were very attractive. On Sunday next, May 27th, W. J. Colville's last Sunday lectures in Los Angeles will be given. His class in Theosophy will meet in Bartlett's Hall, May 28th, 29th, and 30th, at 8 P. M., and the class in Spiritual Science at I. O. O. F. Hall May 29th, 30th, and 31st, at 2:30 P. M. He returns to San Francisco June 1st, and will open at the Oakland Camp June 3d at 2 P. M., and June 4th at 10 A. M.

SIGNS AND WONDERS.

A Findlay (Ohio) dispatch to the San Francisco *Examiner*, dated May 23d, reads as follows:

A strange spectacle was visible in the northern sky last night, shortly after 11 o'clock, which caused the greatest consternation among the people.

It was the respresentation of a human hand of immense and awe-inspiring proportions. Early in the evening the sky in the north presented a peculiar appearance. As the night wore on it took the form of flashes in light, constantly changing in color, darting up from the horizon, and again subsiding, but each appearance becoming more brilliant and unnatural.

The flashes continued until the observers were terrified to see the lights concentrating into a giant hand, well formed, and as distinct as if painted upon the black background of the sky.

The hand appeared to be a shadowy substance through which waves of light, of blood-red color, surged as regularly as the pulse beats in the human hand, and then seemed to fall from the ends of the fingers in drops of the same color.

The first finger of the hand pointed down toward the sleeping city, as if warning the people of some woe about to fall upon them.

The spectacle lasted for about one hour, and was witnessed by hundreds, who, breathless with surprise and excitement, watched it until slowly it began to fade away, and finally disappeared altogether.

FRATERNITY HALL, OAKLAND.

EDITOR OF GOLDEN GATE.

The Progressive Spiritualists of Oakland held their regular afternoon and evening meetings last Sunday at the above hall, in the evening every seat being occupied by an attentive and appreciative audience.

Mrs. Seal, of San Francisco, delivered a very interesting lecture; afterwards a number of convincing tests were given by the mediums present.

Next Sunday Mrs. Miller and Mrs. De Roth, of San Francisco, will be with us. Mrs. Miller will occupy the platform the fore part of the evening, after which Mrs. De Roth will give tests in psychometry. I feel that all who will avail themselves of the opportunity to be present will be fully satisfied. Exercises commence at 7:30.

MRS. DAVIS, Sec'y.

GOLDEN MAXIMS.

[Pasadena Union, May 12th.]

W. J. Colville, of Boston, delivered a masterly lecture last evening in the Universalist church of this city, to an audience of our most intellectual people. The subject of his discourse was "Spiritual Science." This lecture was the first of a series of six that will be delivered by this eminent metaphysician.

He has a style peculiar to himself. It is abrupt and emphatic, and when one has heard him through an argument, he becomes so absorbed in his logic, that he forgets the delivery, in trying to comprehend the full meaning of the speaker. Mr. Colville's sentences are short and terse, and his arguments are short and conclusive, every word bearing upon the fact he is seeking to establish.

The following are a few of his statements:

"We do not break a law; we fail to act in accordance with one, and it breaks us."

"God does not punish sin; sin punishes the sinful."

"You put your haud into the fire, it is burned. God does not have to interpose with a special providence that the hand may be burned."

"The great law of 'consequence' should be made a study."

"Virtue has its own reward, and sin its own punishment."

"We should know the law and govern ourselves."

"All happiness comes from right living."

"Children mingling with the vile and wicked in society becomes inoculated."

"Ingersoll was once asked what improvement he would have made over the present existing laws of nature. He answered that he would have health-catching rather than disease."

"This," the lecturer said, "is the case already." He said, "There is not a child in the world that does not desire to be good. When we wish to develop the activity of the fingers we call attention to them; when we wish to develop the power of using our feet we direct our attention to the action of the foot. To develop our better thoughts we must call our attention to them—we must use them; we must direct them. To do this we must know the law that governs them. We must have a rightful subordination. What we fear and what we love we pay heed to. We love that in which we have seen beauty or benefit. We fear that which harms us—mars our happiness. Three great principles predominate in man—the animal, the intellectual, and the moral. A man may be an intelligent giant and a moral dwarf. We may have a knowledge of right, and not a love for it. We might have a love for right, but have so little knowledge of it that we would accomplish but little good."

What a Gentile Saw in the City of the Saints.

EDITOR OF GOLDEN GATE:

On entering the City of the Saints one's curiosity is on the tiptoe to ascertain what manner of people the Mormons are. Upon inquiry among many of the leading Gentiles here, including Mr. West, Governor of Utah Territory, the inference is that for honesty of dealing, and chastity of the woman, human nature, let it be Mormon, Greek, Jew, or Gentile, is the same.

The chief objection to Mormonism here seems to be the plurality of wives. Well, that is a serious question. A man having from six to sixteen wives has my profound sympathy. Were he living in some sections of the United States I know of, he would be snatched bald-headed in about twenty minutes. But it is not of the Mormons I wish to speak, but rather of their works; also the works of nature to be seen on a visit to Salt Lake City.

The chief points of interest I visited were the Mormon Temple, the Tabernacle, Endowment House, the Bishop's storehouse, Brigham Young's many residences, his grave, Eagle Gate, view of the great Salt Lake valley, the lake and the river Jordan, as it pursues the sinuosities of its course through the valley, as seen from Tower Hill, a commanding position near the outskirts of the city, also Fort Douglas, and many other places.

The Temple is a massive structure, and would do credit to any country, or to any age of the world's history. It is composed wholly of beautiful grayish white granite. The corner-stone of the Temple was laid 1853. The building is 200 feet long by 100 feet wide; the walls are 100 feet high, and 9 feet and 9 inches thick. The tower when completed will be 200 feet high. The interior of the Temple is in an unfinished state; some fifty men are now at work at it.

The Tabernacle is a most wonderful structure. It is 250 feet long by 150 feet wide, and the roof spans this entire width without posts, trestle work, collar beams or girders to support it. It has a seating capacity of 10,000. Its acoustics are most wonderful. Our party of six were directed by the janitor to go to a point of the gallery some two hundred feet distant from him; he then whispered to us; he took an ordinary pin and dropped it in his hat; he then rubbed his hand over a plush covered desk, all of which our party heard distinctly.

It is said the government has taken possession of all the church property here, and that the Mormons are now renting it from the government.

The Bishop's storehouse, or rather the place where tithes are deposited, contains a heterogeneous mass, consisting of a portion of most things raised on the farm.

In passing a large building, the letters "Z. C. M. I." attracted attention. Upon inquiry I was told they stood for "Zion's Co-operative Mormon Institution," where business to the amount of $4,000,000 was done each year. The driver of our carriage being an unregenerated son of a Gentile, not having the fear of the Mormon Church before his eyes, gave us an entirely different meaning to those cabalistic letters. He said they stood for a "Zoological Collection of Mormon Idiots." Evidently, here is an opportunity for a little Mormon missionary work.

We next visited the grave of Brigham Young. It is on private grounds, set apart for Brigham and his wives, three of which are buried by his side. His grave is walled in, and covered over by eight tons of granite. This is all right for Brigham, but what will the angel Gabriel say when he blows his trumpet in front of that grave for Brigham to rise up? Poor Gabriel, he has my sympathy.

We next visited Fort Douglas, at present garrisoned by six or eight hundred men. The Fort is some two and a half miles from the City, near the base of the snow-capped Wasatch Mountains. From it we had a beautiful view of Utah valley, Salt Lake, and Mt. Nebo, distant 130 miles.

And what shall I say of Salt Lake, this Dead Sea of America? It is 100 miles long, by 60 wide, and has an average depth of forty feet. It is "dead" indeed. No waves dance over it; it sleeps on forever. No surf's roar breaks the stillness about it. Is it sulky? Has it been shorn of its former greatness? Does it recall the time when its waters covered all of the great Utah valley? Is it jealous of the mountains about it, teeming with life, remembering when they were battled against? What a history it must have! Why has it remained alone, a part of the mighty ocean, salt but lifeless? The history of Great Salt Lake will always remain a mystery, and will ever appeal to the imagination of man.

In about an hour we leave en route for Denver, traveling only by daylight, that we may see the scenic beauties of this wonderful part of our country.

AMOS ADAMS.

SALT LAKE, May 19, 1888.

Reminiscences.

EDITOR OF GOLDEN GATE.

San Bernardino is one of the few places where Spiritualism presents a solid front. There are no breaks in the society there; everyone stands shoulder to shoulder in the defense of our cause. The Society owns its Hall, and other property, aggregating in value twenty thousand dollars.

Mrs. Ella Wilson is the regular speaker and gives most excellent satisfaction. Her inspirational lectures are eminently logical, and of practical application. Under the presidency of Mr. William Heap, assisted by Mrs. Thorndyke, Vice President, the Society flourishes.

Mrs. Whitney filled their beautiful hall to overflowing at twenty-five cents admission. Our five days' stay there was crowded full of business and pleasure from the time of our arrival at the Stewart Hotel, where an informal reception was awaiting us, until our departure in the early morning after a midnight seance.

Our work in San Bernardino was cut short by the railroad strike. Fearing unusual detention, we left on what was supposed to be the last train for San Diego. We promise ourselves the pleasure of a longer visit on our return.

We shall never forget San Diego. So much has been said and written about the beauties of that country, that I refrain from telling more. Suffice it to say that the half has never been told of its unsurpassed climate, its capacious harbor, or its enterprising population. Want of time has prevented us from an earlier acknowledgement of the generous hospitality of the spiritual portion of the community. The Spiritualists of San Diego are as generous, hospitable, active, zealous, and individualized as any it has been our pleasure to meet on the Pacific Coast, from Victoria, B. C., to Coronado Heights on the Mexican boundary.

I believe there is more Spiritualism to the cubic foot in San Diego, than in any place on the Continent. Two flourishing Societies, embracing hundreds of zealous members, scores of individuals who are whole societies in themselves, several private and public mediums, with well attended seances, and more than half the townspeople given over to liberalism.

Foremost among the ranks of workers, we found that true friend of mediums, Mrs. E. W. Bushyhead, with heart and home open to receive us, and who contributed so much to make our stay delightfully pleasant and profitable. Among other things, we shall not forget a most enjoyable reception party at the Bushyhead mansion, at which we met many of the cultured people of San Diego. Our experience disproves the assertion that San Diego was no place for business for mediums. Mediums are well patronized there, and all phases of mediumship most highly appreciated.

We can not forbear to mention, as a sample of their sociability, the farewell dinner tendered to the "San Francisco Quartette" by Mr. and Mrs. F. E. Johnson on the occasion of our departure, whose bounty will be held in grateful remembrance.

After spending a day at Coronado Beach, and a brief sojourn at Sunnyside, the beautiful home of Dr. and Mrs. Ravlin amid the orange groves, and a final dinner with our jovial friends, Dr. Kelly and wife of National City, and the "last supper" with dear Sister Bushyhead, whose well filled lunch basket did most excellent service on the route, we tore ourselves away from the most delightful spot in all the world. D. J. STANSBURY.

REV. DR. CHASUBLE (to only member present): "I am thankful that one member of the church is not afraid to come out in rain as well as in sunshine." Mrs. Pray: "Well, if it hadn't have stormed, I could not have come; for my new bonnet isn't ready.—*Puck*.

[Written for the Golden Gate.]

Talmage on Spiritualism.

BY HELEN WILMANS.

Carlyle said "there were seventy million of people in Britain, mostly fools." There are fifty-five million in the United States—mostly fools also. And this is an answer to that familiar question we so often hear from sensible and thoughtful people—"How do you account for Talmage's popularity?"

Talmage is a brilliant man on his own plane of life; and this plane is with that vast majority just emerging from the underworld of animalhood and irrationality into human beings, and whom Carlyle speaks of as so many millions of fools.

I mean no disrespect to the fools; God bless them. I used to be one of them myself, and if I had remained in their time-honored ranks, I should have been a leader of them even as Talmage now is; but I could not stand the smell of their brimstone religion, and so went up above its smoke, and out from them and their infantile superstitions.

Talmage has just written a sermon on "Spiritualism," which, in accordance with the demand of the 70,000,000 across the water and the 55,000,000 on this side—minus a few thousand humane thinkers—is a kid glove fit for them.

He does not deny the facts of Spiritualism; they are too apparent to the masses; it would not be policy to deny them. In those directions, however, where he considers his hearers ignorant of the facts, he lets his imagination out in a reckless freedom from the hampering influence of truth that would make the average newspaper reporter or book agent green with envy. He says the insane asylums are filled with Spiritualists. This assertion is either a wild guess or a willful misstatement. It is a fact resting on statistical proof that the asylums are mainly filled up out of the rank and file of his devotees and dupes, (his and others of his caliber).

The hideous doctrine of eternal punishment; the desperate attempt of an ignorant people to worship a God whose murderous and vindictive attributes would shame a Cannibal Islander; the struggle of the beautiful natural mind to throw off these horrible beliefs which yet held it; . . . this it was that filled our land with asylums for the insane, and then filled the asylums to overflowing. . . .

And yet I have no quarrel with such men as Talmage. They are simply bubbles thrown up out of that huge cauldron of negations, that integral pot of mush—the unindividualized seventy million and fifty-five million of whom Carlyle speaks with such caustic and cruel truth.

As a standing monument of the religious barbarism of the age—now happily giving way to the larger humanitarianism of broader thinkers—it will be necessary to tolerate the frothings of these uncaged but harmless lunatics a few decades longer. They are, however, rapidly passing into the domain of the "have beens," to emerge no more forever.

DOUGLASVILLE, Ga.

The Camp-Meeting.

EDITOR OF GOLDEN GATE:

According to all accounts, the coming camp-meeting is all we could hope for. I think San Jose will be well represented, as I have heard several say they intend going. Good speakers and good mediums will insure a good success, and the managers seem to be doing all they can to get them. What the people need to look out for now, is to go, and get all their friends to go, and take along with them happy hearts and genial faces; then harmony reigns supreme. Every one should feel at home, and do all they can to make others feel at home, and happy; and if that feeling prevails, it will be a grand place to develop all that is pure and good; and the good angels will be in your midst. I expect to meet many happy faces and clasp many a loving hand, although I am afraid my stay will be short, but I hope others will be more fortunate and stay the month through, and have a glorious time. Now, all make a grand rally, for a few days at least, and make it the very best camp-meeting California ever had.

Yours, in the good time coming,

MARY E. BARKER.

SAN JOSE, May 14, 1888.

Liberality of Spiritualists.

EDITOR OF GOLDEN GATE:

Herewith I send you a new subscriber, which will add a mite to the cause. By the way, I disagree with some of your correspondents as to the liberality of Spiritualists. In the first place, very few have much of this world's goods; and it can not be expected that they should, considering the selfishness of man, and the sharp competition in the pursuit of pelf. Those who have the least regard for the rights of their fellowman, invariably amass the most wealth, and among this class are few Spiritualists, from the fact that Spiritualism is founded on justice and love, and appeals to the better attributes of man. It attracts those who are endowed with more than an average share of human sympathy.

The chief factor employed by the Christians in raising revenue is overlooked. The motives that actuate the two classes are entirely different. The Spiritualist gives of his means to do good. His is a disinterested benevolence, inspired by love for his fellow man; it is voluntary and spontaneous. Whereas, the Christian's motive, in the majority of cases, is a selfish one, intended to purchase immunity from eternal damnation. He pays over his money through fear, the same as the traveler surrenders his to the highwayman, —the one to save his soul, the other to save his life. There is not much benevolence manifested in either transaction.

It is evident that the bulk of church property has been amassed in this way. Many a church owes its gilded spire to the deathbed bequest of the rich man, wrung from him at the last moment by the wily minister. With hell on one side of the dying man, purgatory on the other, the devil behind, and the priest in front, demanding money, is it any wonder that church palaces abound, and that 70,000 clergymen live on the fat of the land? J. S. SWANK.

SHEEP RANCH, Cal., May 11, '88.

RED SEAL GRANULATED 98 PER CENT LYE OR POTASH.

SAN JOSE, April 5, 1888.

P. C. TOMSON, & Co., PHIL'A:—I have made three experiments with your Red Seal Granulated 98 Per Cent Caustic Lye with the following results: First, I used twenty-seven cans of the Lye in twenty-seven gallons of water, and sprayed twenty-seven trees with this solution. At first it looked as if these trees were killed, but they have come out in full bloom and look strong and thrifty. I then changed and used one can to seven gallons of water, but found that this was a little too weak, and finally settled down to about five gallons of water to a can of the Lye, and this has completely destroyed all the scale. S. R. JOHNSON.

This 98 Per Cent Lye, it will be noticed, has only 2 per cent of salt, and as the soil on this Coast must have quite enough of salt already, it follows that all salt used is a positive injury not only to the trees, but also to the land. We are quite sure that Red Seal Granulated Lye will destroy all kinds of insects, and is the cheapest and best of anything that has ever yet been discovered. Call at your grocery store for Tomson's Red Seal Granulated 98 Per Cent Lye; or send two postage stamps to P. C. Tomson & Co., 248 North Third street, Philadelphia, and we will send you a book that will give you all the information that is known in regard to killing insects, and much more valuable information. ap14-6m*

Passed On.

Left the mortal body in Santa Cruz, May 17, 1888, Mr. Charles Carvallo, aged 86 years;—a native of Michigan, and a firm Spiritualist of many years.

Dr. Wm. R. Joscelyn addressed the people at the house and grave, taking for his themes, "What is Death?—Where Does it Place us? The Realities of Spiritualism as Connected with Progressive Life.—The Duties and Responsibilities of Spiritualists." Mr. and Mrs. Baxter sweetly sang some of their harmonial hymns—

Gone up another round on life's spiral way,
Gone to meet his loved, to realize life's better day.

MRS. DR. J. A. JOSCELYN.

FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, —— dollars."

Advice to Mothers.

MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

PROFESSIONAL CARDS.

MRS. LIZZIE FULTON,

TRANCE, TEST AND HEALING MEDIUM,

At the Camp Grounds, Oakland.

Developing Circles—Monday, Wednesday and Friday evenings. may26-1m*

WANTED.

WANTED—A SPIRITUALIST (ARTIST) WISHES a lady to room or board with her in Oakland. Address, Mrs. Addie S. Gillum, 1137 East Fourteenth street, near Twenty-third Avenue, 23d-Ave Station, Oakland.

WANTED—A GENTLEMAN AND WIFE (NO children), having a new, sunny, corner cottage, in the Westerfeldt Addition, near two lines of cable cars, and close to Golden Gate Park, want a lady to take furnished room and board; no dark, inside rooms; home comforts; piano, etc. Apply at this office.

NOTICES OF MEETINGS.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, every Sunday. At 11 a. m. J. J. Morse, the celebrated inspirational speaker, will answer questions in the trance state, and will lecture in the evening. Children's Lyceum at 12:30 p. m. All services free.

PSYCHOLOGY AND SPIRIT PHENOMENA.—There will be circles for the investigation of spirit phenomena and development of mediums at 326 Tenth street, Oakland, every Sunday evening, at 7:30 and Sunday afternoon, at 2:30. Pupils may be psychologized, the quickest way of development. Admission, 25 cents.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet Sunday at 1 P. M., Washington Hall, 35 Eddy st. All are invited. Admission, free. The Library and Reading Room of this Society is removed to 841 Market street, "Carrier Dove" office, and is open every day from 9 a. m. to 5 p. m.; also, Saturday evenings.

GNOSTIC SOCIETY—PRESIDENTS, PROFESSOR and Mrs. Chainey. Room 17, Flood Building, corner Fourth and Market. Sunday meetings, 11 a. m. and 7:45 p. m. Lectures by the Presidents, or other members of the Society. All are invited. Society meeting, first Thursday of each month.

UNION SPIRITUAL MEETING EVERY WEDnesday evening, at St. Andrews' Hall, No. 111, Larkin street. Interesting addresses, followed by tests by the mediums. Admission, free.

FIRST PROGRESSIVE SPIRITUAL ASSOCIAtion of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Peralta streets. Meetings at 3 and 7:30 p. m.

THE SOCIETY FOR THEOSOPHICAL RE-search meets regulary every Saturday evening at 106 McAllister street, at 7:30 sharp. Free library and free admission.

PUBLICATIONS.

A NEW DEPARTURE.

Spirit Eona's Legacy to the Wide, Wide World to be sold by Agents and through the House direct.

To introduce this GREAT SPIRITUAL WORK into every Spiritual family, and to those that read for advanced thought, I wish to appoint an agent (lady or gentleman) in every city and town in the United States, Canada, and foreign countries.

Those that will accept this position will find it very pleasant work. A few hours each day devoted to the sale of this book will bring you a nice income. Aside from this, you are doing a great spiritual good in distributing to the many the advanced thoughts in the book.

With little effort the book can be sold to nearly every Spiritualist that dwells in your city.

☞ONLY ONE AGENT to each town or city is wanted. Those that desire the same will please advise me at once, and I will mail them full particulars as to prices, etc.

The book is well advertised, and the many sales we have made is proof that this is the proper time for a book like this

[TITLE PAGE.]

SPIRIT EONA'S LEGACY TO THE WIDE WIDE WORLD:

VOICES FROM MANY HILL-TOPS,

ECHOES FROM MANY VALLEYS.

-{ OR THE }-

EXPERIENCES OF THE SPIRITS EON & EONA

In Earth-Life and the Spirit Spheres: in Ages Past; in the Long, Long Ago; and their Many Incarnations in Earth-Life and on other worlds.

Given through the "Sun Angel's Order of Light."

The book has **650 large sized pages,** is elegantly bound in fine English cloth, has beveled boards and gilt top; will be sent by mail on receipt of $2.50.

Please send amount by money order or registered letter

Catalogues giving contents of the book mailed FREE to every one.

AGENTS WANTED.

Please address all letters to

JOHN B. FAYETTE,

Box 1362, Oswego, N. Y.

THE BOOK,

"SPIRIT EONA'S LEGACY,"

Has found its way to England and Germany, and is on sale

In Madras, British India, by .....Kalsam Bros.
In Melbourne, Victoria, by ....Mr. and Mrs. S. A. Morris
In Auckland, New Zealand, by Mr. and Mrs. Geo. Chainy
nov 26

NOW READY.

IN BOOK FORM.

The Series of Lessons given by the Guides of

MRS. CORA L. V. RICHMOND,

Entitled

"THE SOUL;"

Its Embodiment in Human Form.

In Six Lessons, viz.:

First Lesson—The Soul, its Relation to God. Second Lesson—The Dual Nature of the Soul. Third Lesson—The Embodiment of the Soul in Human Form. Fourth Lesson—The Embodiment of the Soul in Human Form, cont'd. Fifth Lesson—The Re-united Soul, including Parental and Kindred Souls. Sixth Lesson—Angels, Archangels, and Messiahs.

☞ These Lessons have never before been published.

The primary object in the preservation of these Lessons in book form was to answer the urgent request of members of classes for a text book, or book of reference; but the ever increasing interest in these and kindred subjects among thoughtful minds in all parts of the world, and the great demand for information concerning the subject matter of these teachings, have led to the publication of this volume.

Handsomely bound in cloth, price, $1.

All orders addressed to

WM. RICHMOND,
64 Union Park Place, Chicago, Ill.

Also, by the Guides of Mrs. Richmond,

SPIRITUAL SERMONS,

(Weekly Discourse),

Volume I, neatly bound in cloth, $2.50. Volume II, neatly bound in cloth, $2.50.

Orders addressed as above. feer-6m*

DEEDS OF DARING

BY

BLUE AND GRAY!

The great collection of the most thrilling personal adventures on both sides during the Great Civil War. Intensely interesting accounts of exploits of scouts and spies, forlorn hopes, heroic bravery, improvements and hair-breadth escapes, romantic incidents, hand-to-hand struggles, humorous and tragic events, perilous journeys, bold dashes, brilliant successes and magnanimous actions on each side the line. 60 chapters. **Profusely Illustrated** to the life. No other book at all like it. **Agents Wanted.** Outsells everything.

Time for payments allowed Agents short of funds.

PLANET BOOK CO., Box 6828,
fe23-6m PHILADELPHIA, PA., or ST. LOUIS, MO.

Books for Sale at this Office.(*)

	PRICE
The New Education: Moral, Industrial, Hygienic, Intellectual. By J. RODES BUCHANAN, M. D.,	$ 1 50
Leaflets of Truth; or, Light from the Shadow Land. By M. KARL,	75
Our Sunday Talks; or, Gleanings in Various Fields of Thought. By J. J. OWEN,	1 00
The Mediumistic Experiences of John Brown, the Medium of the Rockies, with an Introduction by Prof. J. S. Loveland,	1 00
Spiritualists' Directory. By G. W. KATES,	25
Spiritism; the Origin of all Religions. By J. P. DAMERON,	50
The Watseka Wonder. By E. W. STEVENS,	25
The History of the Origin of All Things. By L. M. ARNOLD,	1 00
The Spiritual Science of Health and Healing. By W. J. COLVILLE,	75
Beyond. (Interesting Experiences in Spirit Life.)	50
Experiences of the Spirits Eon and Eona in Earth Life and Spirit Spheres,	1 50
The Independent Voice in Grand Rapids, Mich. By H. W. Bonser	25
Review of the Seybert Commissioners' Report. By Hon. A. B. Richmond,	1 25
Lifting the Veil: Or, Interior Experiences and Manifestations. By SUSAN J. and ANDREW A. FRICK. (Including postage.)	2 00
Within the Vail. By W. J. COLVILLE	25

*When ordered by mail, eight per cent added for postage

The Rev. H. C. Waddell.

EDITOR OF GOLDEN GATE:

Thomas Paine said, "To do good is my religion," and somehow those words have made a mental picture in my mind so strong that I am saying to myself all the time, "How can I do good?" And after listening to the Rev. H. C. Waddell on last Friday and Saturday, at the Metaphysical College, 106 McAllister street, on "Life and Health Through Mind," and his able explanation of the Delsarte system of free Christianity, my thoughts have taken this shape. I must tell the readers of the GOLDEN GATE of the wonderful things I have heard, and the beautiful thoughts that are now being taught by this able speaker.

To speak of him as a teacher and an inspired one that holds his audience entranced from the commencement until the conclusion of his lecture, is a mild way of expressing one of the greatest intellectual treats a San Francisco audience has ever enjoyed. His language is strong and vigorous, but at the same time peaceful and full of loving kindness. He assails error in invective that strikes like lightning, but never leaves a foe as an enemy; but, like the good Samaritan, he binds up his wounds and helps him arise and begin a new journey in a *better way*. He claims "there is but one force in the world, and that is soul force; that body is mind expressed;" while he goes on to say that he does "not ignore any molecule, bone or tissue. Disease is not anything, it is the lack of something; evil is not anything, it is the lack of something. To avoid evil is to stop thinking about it; close up every avenue of the mind where evil can come in, and then no temptation can come near one." "Avoid the walk, the talk, the thought, that brings temptation, and no error will come in one's way."

His pictures of the coming race, and the possibilities of the human minds that are now already casting their shadows upon the earth, brought forth hearty applause from the audience. He claims that clairvoyance, in its most beautiful sense, will become as common as natural sight, and by a cultivation of the spiritual faculties the communion with the angel world will be to all who hunger and thirst after righteousness a glorious realization. That our "departed" can and do return is not to be controverted, and for us to train our minds and live such pure, honest lives that there will be no death, no separation, save the transition necessary to pass to a higher school.

"That no soul is or can be lost," he goes on to say, "but each and every one can be taught the 'beautiful way' by education; children can be forced by proper training, by watching, and coaxing, and guarding, and guiding them out of the lower, or animal, aims into the higher. That the grown man and woman can be reached by prayer, that prayer which will take them to the great Father of all, and teach their soul to seek the likeness of God in their own temple, for 'man has been made a little lower than the angels,' and is an agent dwelling in a human body to bring himself by evolution and involution up to the great life in truth and love."

I do hope the friends of free thought will attend his lectures, because every word he utters seems to come from the higher powers, and his teachings are more advanced and scientific than we will hear very soon again; and our Spiritualism should be made scientific, that we may battle with the darkness and ignorance that is about us, and have our shields invulnerable.

All can learn something. No one can attain absolute knowledge, and no teacher can be taken as an absolute guide; but this trying of all spirits, as Paul advises, is good for the soul of man.

ABBA L. HOLTON.

May 14, 1888.

[Written for the Golden Gate.]

Spirituality Versus Religion.

The somewhat remarkable address of Brother Dawbarn, as the GATE calls him, has called out some animadversions as against his tenets, arising, probably, more from confusion of tongues as to his literal meaning, than anything else, as he is ignorant of the distinction made by advanced Spiritualists in their doctrines of Christian science, Christian Spiritualism, etc. The fact that materialistic Christianity has been the order of the day for so long as to pass for religion, has perhaps led him astray as to the true belief of the Christian Spiritualist.

That there is any "shame" in the connection, we have yet to see. The failure to discriminate between the terms religion and spirituality, we believe to be the cause. The term spirituality refers to the higher condition existing between the inner or soul nature and divinity. In that we live and have our being as much as in the natural, and the lower conditions of life are subservient to it.

Religion is a term applied in various parts of the world to established faiths more or less connected with the divine, as it is proportionately elevated above the sensuous order of life as progressed beyond the animal, and elevated into the spiritual. The religion of Mahomet was established upon a material plane of life, from which it has never yet struggled, and which the present condition of its women fully indicates.

The Buddhist women have no hope, it is asserted, till they can be re-incarnated in the form of an animal, or some male principle, which will kindly lift them into the possession of a soul. Consequently, they are easily made converts to Christianity, the only religion which gives any decent place in the order of creation to woman, and whose civilization gives evidence of progress accordingly.

Mere morality has nothing to do with it, as what is one man's religious morality is not another's. The term religion, as he has applied it to Christianity, is hardly fair, for the work of the Church has been to subvert Christ's teachings—to adapt them, as much as possible, to previous religions which have gone before it, and in the end to make as much of a botch of them as possible, to materialize it to the utmost to make salvation through his bodily death the only thing possible, and to look upon him as a martyr on account of his sufferings, rather than to that elevated condition which in the midst of physical suffering could pray for the forgiveness of his tormentors, and see God behind the cloud that was darkening around him.

The materiality of the Jews was almost impenetrable. The disciples were of the Jews, and could hardly be expected to carry out as far as Christ His teachings. Later on it became more difficult still, and its inherent strength is only proven by the resistance it has made in all this buffetting. The want of true spirituality has condemned it as a religion. To the thinking mind all religions that have made the atonement by the blood of the Lamb man's only hope for salvation are not founded on truth. The world progresses. The time is coming when man's spiritual needs will be as great at least as his physical. Will test mediums suffice us? Will the fact that we live again through materialistic phenomena be all that is necessary? If so, Bro. Dawbarn is right. Whatever the law or custom prescribes as morality we will accept and adhere to; but for the dissatisfied let us propose something we think to be better. From Spiritism let us raise up spirituality. Let us not condemn Christianity till we have measured the length and breadth of its teachings. Let us not mistake the materiality of the churches for that Christian love and charity which makes love to God and love to man the sum total of the highest salvation.

C. E. S.

The Spirits Surprise an Old Investigator.

EDITOR OF GOLDEN GATE:

About a year ago our spirit friends, through a private medium, in the presence of our friends, Mr. and Mrs. Stebbins, my wife and I, at the medium's home, painted a portrait in oil, life-size, of a Spirit Indian friend of ours by the name of "Missouri," who is one of my near relative's control. This picture we could not hang up in our home on account of antagonistic feelings of members of our family; therefore we concluded to let our friend, Mrs. Cessna, who at present resides in Cincinnati, No. 83 Mill street, have it until all our family were convinced of the spiritual truth. Mrs. Cessna hung this picture on the wall in her seance room, near a folding-bed.

The 16th of April, in the morning, I went to her for a slate-writing seance when the following occurred: On the slate came independently, first, "Darken the room for Missouri's benefit." Mrs. Cessna closed the inside shutters of the windows, which shut out the glaring sunlight, but the room was still light, and every object in it was visible, so all kinds of work could be done in it. As we were conversing, sitting near the center of the room by a small stand, we heard loud a crash like a pistol shot, and saw a small hand-bell and a double slate on the floor, which before were lying clean on the top of the bedstead, which, when folded up, looks like a bureau. Afterward the slate jumped upon Mrs. Cessna's lap. We opened the slate, and on the inside was written: "Me strong chief; happy, happy Missouri." After awhile "Missouri's" portrait on the wall swung vigorously, and knocked against the wall for a long time at intervals. Mrs. Cessna had received a bouquet of artificial flowers from her friend, Mrs. Eva Best, of Dayton, Ohio, which she had placed in a vase on the table about four or five feet behind me, and Mrs. Cessna remarked that she saw the bouquet of flowers moving, and a kind of transparent hand floating about suddenly by them. All at once a yellow rosebud came from the vase and landed on the little stand between us; at the same time came on the slate which Mrs. Cessna held under the stand: "Missouri want you to take the flower-bud to his medium squaw in your home. He will be able to repeat the manifestation of this morning in her presence. Missouri has given us all pleasure showing power we could not. DOC," (medium's main control.)

Afterwards my spirit son and daughter, Emil and Ida, gave me a message. Since that the medium has informed me that several of her customers have seen the Indian portrait move several times to their great astonishment.

C. G. HELLEBERG.

CINCINNATI, OHIO, MAY, 1888.

THE happiness or unhappiness of old age is often nothing but the extract of a past life.

A Singular Coincidence.

EDITOR OF GOLDEN GATE:

For several weeks past, Postal Inspector Mason lay sick at St. Vincent's Hospital of this city, with typhoid fever; and the struggle between life and death seemed about equally balanced. His friends had hopes and doubts. On the evening previous to his death, a seance was being held at the home of one of our well known citizens, with Mrs. Ladd-Finegan as medium.

The evening had passed off with usual manifestations, when Spencer, her leading control, took possession. One of the persons present asked Spencer what he thought about the chances of Inspector Mason's recovery, and Spencer said, "He has but a few hours on your side of life." The person who asked the question said, "Then you think he will die soon, do you, Spencer?" "Yes," said Spencer, "his light will go out early in the morning."

Mason died shortly before four o'clock that morning, but the most singular part was as related by Assistant Inspector Anderson, who was with Mason at the time. He states that just as Mr. Mason breathed his last, the lamp in the room flared up, flickered, and went out, leaving him in darkness with the dead. It was some minutes before Anderson and the friend who was with him could regain their self-possession, and relight the lamp. There seemed no cause why the lamp should thus suddenly go out.

Through Mrs. Ladd-Finegan's mediumship it was prophesied that Mr. Mason would not recover from this fit of sickness, from the fact that he was removed from a private house to the hospital.

C. A. REED.

PORTLAND, May 9, 1888.

A PEOPLE which takes no pride in the noble achievements of remote ancestors, will never achieve anything worthy to be remembered with pride by remote descendants.

ADVERTISEMENTS.

MORTON'S

REMEDIES!

IRON AND CELERY TONIC

Enriches the Blood and Improves Its Circulation.

☞ BLOOD PURIFIER And LIVER CURE. ☜

A Specific for Cleansing the Blood and Improving the Action of the Liver.

PHOSPHORUS & CALISAYA TONIC,

For Nervous and General Debility.

COUGH BALSAM,

A Sure Cure for Coughs, Colds, Bronchitis, Croup, and all Throat and Lung Complaints.

PAIN CURE,

For Neuralgia, Local Pain, Colic, Etc.

CHAMOMILE COMPOUND

Gives Tone to the Stomach and Improves the Appetite.

EYE LOTION.

Purely Botanic. Cures Inflammation of the Eyes and Eye-Lids.

VITAL ELIXIR

Cures Nervous Debility, and is an Excellent Tonic in All Cases of Physical and Mental Exhaustion.

POISON OAK LOTION

Immediately Reduces the Inflammation, Alleviates the Pain, and Counteracts the Poison from Poison Oak and Stings of Insects.

THROAT HEALER.

Cures Sore Throat and Diphtheria.

☞ The above named remedies are in liquid form and not mailable.

PRICE, ONE DOLLAR EACH.

SURE KIDNEY CURE,

For All Affections of the Kidneys and Bladder.

In liquid form and in powders for mailing.

SURE CURE FOR RHEUMATISM.

A sure remedy for Chronic Rheumatism.

In powders for mailing.

PRICE, ONE DOLLAR EACH, (post paid.)

PREPARED AND SOLD BY

ALBERT MORTON,

210 Stockton Street, San Francisco

ADVERTISEMENTS.

TAPE WORM REMOVED ALIVE, IN two hours, (head and all, or no charge,) at the office. Thousands of people, who are suffering from dyspepsia, indigestion, liver complaints, nervousness, general debility, and dizziness and pain over the eyes, are afflicted with Tape Worm or stomach worms. OVER TWELVE HUNDRED TAPE WORMS removed in the last six years by

PROF. R. K. SHIPLEY.

Special attention given to children afflicted with worms and fits. Circulars, and all directions, in Spanish, German, and English. Send for circular, giving symptoms and references. Medicine sent by express, C. O. D. Consultation free to all. Come and see my many and wonderful specimens at my office, 930 Market Street, Parlors 5 and 6.

930 Market St., San Francisco, Cal.

(Near the Baldwin Hotel. dec10

PIANOS

GAINED 1ST PREMIUM for greatest merit at the New Orleans Centennial & World's Exposition for refined and wonderful power of tone, elegance of design, and workmanship. Highest indorsed by United States commissioners, from each of the States. Cases finest carved, rare wood from the finest imported double repeating action—three strings throughout of best patent steel wire—keys best ivory. Our new patent steel tuning device, instead of wood, is the greatest invention ever made in pianos. It consists of stationary steel tuning pins that are set in a mold and molten steel is run round the pins keeping them solidly in place. A thimble or shell pin is made to closely fit the stationary pin revolving thereon; thus the strings wind round the pins. After the strings are properly stretched the piano can never get out of tune, the rest plank being of steel is not affected by extremes of climate. This will be appreciated by all musicians in city or country. It will stand 20 years without tuning and is good for 100. No other piano has this improvement.

Great strength and durability is another advantage. In other pianos holes are bored in wooden boards and tuning pins inserted. The pins turn round in this board and cannot stand permanently in tune, and it often cracks, splits, drys out, becoming utterly, totally and entirely worthless as a musical instrument. Our steel tuning device is in no way affected by such casualities, and the sounding board is so constructed that our pianos can never become thin or metallic in tone. They are always in tune and the expense of tuning is saved. This patent alone is worth millions and makes our piano the greatest in the world. Prices are no higher than other pianos. Buying direct from us, the largest manufacturers, you save $100 or $200—Dealers' profits. Don't mind the ominous growlings of dealers and agents, who see their chances of selling a poor piano at a big profit of $200—slipping away—pity them.

We guarantee our pianos ten years. 100 styles. We have put our prices at lowest bed rock for Cash. A $600 piano for $249.50; a $900 piano for $297.50; a $1,200 piano for $375.50; a $1,500 piano for $470.50. Upright Cabinet Grands, with stool and rubber cover shipped on car at S. F., to any part of the United States, Canada or Mexico. Our terms are cash with order. If not as represented money returned. We occasionally have good second-hand pianos, made over at $100 to $200, which we take in part payment for our own. Write or call for catalogue, free.

T. M. ANTISELL PIANO CO.,

Office & Warerooms, Odd Fellows' Hall, Cor. Market & 7th Sts.; Factories, Folsom, Shotwell & 18th Sts., San Francisco, California. (Agents wanted.)

GRATEFUL—COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operation of digestion, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—["Civil Service Gazette."

Made simply with boiling water or milk.

Sold only in half-pound tins, by grocers, labeled thus;

James Epps & Co., Homœopathic Chemists, sep3 London, England.

MOORE'S

Revealed Remedy!

Positively Cures

DYSPEPSIA, ASTHMA,

Chills and Fever,

INFLAMMATORY RHEUMATISM

And most diseases of the Stomach, Bowels, Kidneys Liver and Blood.

Purely Vegetable—Contains no minerals, no alcohol.

Procure a circular and read the remarkable manner of discovery; also record of wonderful cures.

MOORE MANUFACTURING CO

Proprietors, SEATTLE, W. T.

Sold by all Druggists. Price, $1.00 per bottle.

Direct all letters of inquiry to W. VAN WATERS, oct.8 324 Ellis St., San Francisco.

TRADE MARK. Smene COLLARS AND CUFFS

Reversible Rubens, Angelo, Raphael, Murillo

FOR MEN AND BOYS.

These goods are perfect-fitting, and unexcelled for beauty of finish and elegance of style.

Unrivalled for cheapness—as the reversible principle makes one collar equal to two.

Both standing and turn-down collars in all desirable sizes and styles.

Sample collar and pair of cuffs sent on receipt of six cents. (Name the size.)

Illustrated Catalogue free.

Ten Collars or five pair of Cuffs sold at stores for 25 cts.

REVERSIBLE COLLAR CO.,

aug6 27 Kilby St., Boston, Mass.

RICHLY REWARDED are those who read this and then act; they will find honorable employment that will not take them from their homes and families. The profits are large and sure for every industrious person; many have made and are now making several hundred dollars a month. It is easy for any one to make $5 and upwards per day, who is willing to work. Either sex; young or old; capital not needed; we start you. Everything new. No special ability required. You, reader, can do it as well as any one. Write us at once for full particulars, which we mail free. Address STINSON & Co., Portland, Maine.

THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. Fifty cents a year; specimen copy free.

Address A. LONGLEY, Editor, 213 North 8th street, St. Louis, Mo.

ADVERTISEMENTS.



D. R. P. Fellows

Is a Staunch Spiritualist and a Successful Physician.

The "Better Way," of Cincinnati, O., says: "We are assured that Dr. Fellows, the eminent specialist of Vineland, N. J., is an educated gentleman of superior mind and large attainments, and that success in his profession has brought him business, not only from all parts of this country, but from foreign shores. He is in the prime of life and able to transact his various professional duties promptly and well, and give satisfaction in every instance. His references are numbered by thousands."

Dr. Fellows treats all those peculiar diseases of young and middle aged men, such as SPERMATORRHŒA, IMPOTENCY, VARICOCELE, &c., resulting from indiscretion and ignorance of youth. Those who are ailing should send 10 cents for the Doctor's book, setting forth an EXTERNAL APPLICATION—a positive cure.

Address, DR. R. P. FELLOWS,

☞ Mention this paper. Vineland, N. J.

AGENTS WANTED to Canvass for Advertising Patronage. A small amount of work done with tact and intelligence may produce a considerable income. Agents earn several hundred dollars in commissions in a single season and incur no personal responsibility. Enquire at the nearest newspaper office and learn that ours is the best known and best equipped establishment for placing advertisements in newspapers and conveying to advertisers the information which they require in order to make their investments wisely and profitably. Men of good address, or women, if well informed and practical, may obtain authority to solicit advertising patronage for us. Apply by letter to GEO. P. ROWELL & Co., Newspaper Advertising Bureau, 10 Spruce St., New York, and full particulars will be sent by return mail.

WM. H. PORTER,

(Successor to Lockhart & Porter),

—{ Undertaker and Embalmer. }—

NO. 116 EDDY STREET,

Between Mason and Taylor Street, opposite B. B. Hall, one block and a half from Baldwin Hotel.

PRESERVING BODIES WITHOUT ICE A PECIALTY.

DEEP SEA WONDERS exist in thousands of forms, and are surpassed by the marvels of invention. Those who are in need of profitable work that can be done while living at home should at once send their address to Hallett & Co., Portland, Maine, and receive free, full information how either sex, of all ages, can earn from $5 to $20 per day and upwards wherever they live. You are started free. Capital not required. Some have made over $50 in a single day at this work. All succeed.

$1.00 FOR WATCHES

CLEANED AND WARRANTED. GLASS 10 CENTS.

T. D. HALL, Jeweler,

No. 2, Sixth Street, : San Francisco.

Watches, Clocks and Jewelry retailed at wholesale prices. Clocks and Jewelry repaired. Orders and repairs by mail attended to.

The BUYERS' GUIDE is issued March and Sept., each year. It is an encyclopedia of useful information for all who purchase the luxuries or the necessities of life. We can clothe you and furnish you with all the necessary and unnecessary appliances to ride, walk, dance, sleep, eat, fish, hunt, work, go to church, or stay at home, and in various sizes, styles and quantities. Just figure out what is required to do all these things COMFORTABLY, and you can make a fair estimate of the value of the BUYERS' GUIDE, which will be sent upon receipt of 10 cents to pay postage, MONTGOMERY WARD & CO. 111-114 Michigan Avenue, Chicago, Ill.

WHAT HAVE YOU TO EXCHANGE

FOR A

☞ CATARRH REMEDY ☜

THAT NEVER FAILS.

Address, MRS. E. E. YATES,

febr1-tf Sharon, Wis.

INVENTION has revolutionized the world during the last half century. Not least among the wonders of Inventive progress is a method and system of work that can be performed all over the country without separating the workers from their homes. Pay liberal; any one can do the work; either sex, young or old; no special ability required. Capital not needed; you are started free. Cut this out and return to us and we will send you free, something of great value and importance to you, that will start you in business, which will bring you in more money right away than anything else in the world. Grand outfit free. Address True & Co., Augusta, Maine.

SHEW'S Photograph Gallery,

No. 523 Kearny Street,

SAN FRANCISCO, : : : : : CAL.

What is the use of paying five and six dollars per dozen for Cabinet Photographs, on Montgomery and Market streets, when the very best work can be obtained at this Gallery for half the price.

Children's Cabinet Pictures taken by the instantaneous process for three dollars per dozen; and, no matter how restless, a good likeness guaranteed.



FIRE OF LIFE.

A MAGIC CURE

—FOR—

RHEUMATISM, NEURALGIA, PNEUMONIA, PARALYSIS, ASTHMA, SCIATICA, GOUT, LUMBAGO AND DEAFNESS.

Everybody Should Have It.

G. G. BURNETT, : Agent, 327 Montgomery St., S. F.

Price, $1.00. Sold by all druggists. ☞ Call and see. ☜

DR. CHAS. ROWELL.

OFFICE—426 Kearny Street, San Francisco.

From the Sun Angel Order of Light.

[Written for the Golden Gate, through the mediumship of Mrs. E L. Fox, Scribe of the Order.]

To me is given the privilege of sending my message to the earth brothers and sisters of our Order of Light. I was old as you count years, when my mortal form was laid aside for the spiritual. I was a glad receiver of truth concerning the life beyond, and when the claims of the Order of Light were brought to my notice, I received them as one welcomes a dear friend from whom they have been separated for a long time, and who has come to us when the heart longed unutterably for their presence. Just at a time when my hungry soul would feed itself upon the very bread of life, it was offered me by the loving Father, through the ministering hands of his pure angels, and my glad soul was fed and nourished thereby.

To the brothers and sisters of the Order I will say, Although the fact of spirit return, with all its comforting assurances, was firmly established, to my mind, still my hungry, thirsty soul was not satisfied thereby. Within was a longing unmet—a continual reaching out for something more and more divine. And in my searching, my reaching out, I chanced to read from the brain of Saidie and Eona words of life and hope.

Here was the light and truth I sought; here was a gospel that appealed to the highest reason of man; and here I found satisfying good, wherein my heart rested as in a harbor of peace. As I neared the last valley, the light of love shone o'er my way. Angel ones ministered to me, and cheered me on, and death had no terrors for me. Peacefully and almost painlessly I met the change so much dreaded by mortals, and lovingly was I welcomed into the land where dwell the bright immortals who wear robes of purest white, who are redeemed and dwell in the land of brightness, baptized by the sweet name home. Many waited to welcome me there. It seemed to me like a re-union after long parting—after a separation of those who are bound together by the sweet, loving ties of the soul, which no mortal experience is able to sunder.

You who have thought you might lose sight of your loved ones as incarnation calls them to earth, know this is impossible; for the love ties of the soul are stronger than the powers of life or death, and there are those who remain in the spheres above who never forget. They lose not sight of their own loved ones who have gone forth on a pilgrimage of life through the valleys; for it was a soul need that sent them forth, first into the land of forgetfulness, like a dream of night in which faint shadows, like a misty dream, may pass over the mind;—shadows which prove the existence of realities, but the earth wanderer recognizes it not.

I remember that in my own childish days there came to me dim shadows of persons and scenes, which repeated themselves to me again and again, but were thought the creation of my own brain—children of my imagination. How strange these day dreams, how mysterious the flights of imagination, which come to us as come the bright rays of the sun, shining through the dark clouds above, or open before us as opens the beautiful flowers blooming at our feet. I have wondered at these, wondered at the longings of soul that refused to be satisfied.

All the years I wore the mortal robes, all the years of earth life, I have known of the love of those who were exalted far above any other friend. There has come to me light, which as a lightning flash revealed to me greater mysteries, for which my soul longed; but as the flash, the brightness faded away, leaving only its memory, which never faded.

Through these things there came a faint knowledge of my guardian angel, who became enshrined within my heart as one sacred and holy—one who could lead and guide me safe until the end of life. My knowledge transcended all faith, and when I knew of the Order, saw its teachings, that entered my very inmost soul, and appealed thereto as truth divine, wonder not that I accepted joyfully, and therein found my happiness. Yes, there is strength and power that will enable us to rise above all earthly ill, and make us triumphant. That power is in doing right—knowing and living truth as it reveals itself to our inmost soul, and making ourselves a strong power to which the angels can come to reveal that which gives joy and satisfaction to mortals seeking for truth.

In my heart I pity those who are trying to satisfy their souls with the false teachings of the past. If I could, I would love to bring to each creed-bound soul a message of truth that never fails. But they would receive it not, even though I came from the better land and told them of these scenes, these hallowed associations, and pointed to them the true road to happiness and home.

I have dear ones in earth land to whom I would give my lamp of love that their way be lighted as was mine, but they would not receive it. They still cling to the cross, that long ago perished, and in whose virtue never yet could man trust. If the children of the Father could but feel free to reason,—but they dare not; and until the angels can dispel the mists by the light they hold, man must still live in darkness. I have wished to bring this truth to other hearts, feeling it would prove a blessing at all times, but it could not be. There is time enough in the eternities, and we will work with all our hearts, assisted by those who yet dwell in the mortal, to transmit light and truth from on high.

The world will assail us; they will try to turn back our work, and destroy all spirits have ever done, that creed and church may yet rule the land. But, with the faithful few who work heart and soul with us, we shall be able to overcome these obstacles, and at last bless those we long to bless and help.

Therefore, dear ones, be ever encouraged, and when the battle of thought and opinion seems strong, the angel hosts will be correspondingly strong. There is no failure; fear not. Our mother Saidie finds many true and faithful ones to be her light bearers; and as one after another must leave your ranks to join the throng beyond, remember there are those who are coming at the call of wisdom to work with you. The ranks will not grow thin, for reinforcements will always be near.

Brothers and sisters, receive these words from the heart and brain of your risen sister; one who, not knowing many of you personally, yet loved you while on earth, and loves you more here, in her home of light and love, where her spirit has found that for which she longed—the blessed companionship of those who all her life had been her guides and helpers, through trial and joy, sorrow and happiness. And when you each one shall enter the land of light and peace, may you find as joyful welcome as I did.

EILZA JANE HALL,
(One of the risen members.)
J. B. FAYETTE, President and Corresponding Secretary of the Sun Angel Order of Light.

OSWEGO, N. Y., May 7, 1888.

[Written for the Golden Gate.]

Message from Edwin Lawrence.

[Judge Edwin Lawrence, of Ann Arbor, Michigan, a graduate of Middlebury College, and a thorough Spiritualist, passed to the higher life about eighteen months ago. He sends the following message to a friend through the hand of Mrs. C. Fisk:]

I am happy to greet you all once more, and would say that the work of human enlightenment goes bravely forward; the world is on the march toward a grand spiritual enlightenment; the spirit world is in close proximity to the material one. The fact of the possibility of the spirit possessing the power and intelligence of communicating its thoughts to the world is fast gaining ground on your earth to-day.

Look if you will into the facilities of the past and compare the methods of procedure in past ages with the present mode of transacting the world's business, and you will every time find that the improvements of man are vast and wonderful to behold, and the end is not yet, for we see that the present is fraught with splendid opportunities for learning the laws that govern creation, which, by the way, is a lesson that has hardly begun to be understood by the most advanced scholars. Yet the present is full of the grandest truths of science, literature, and art that have ever been spread before any age of the world.

Man has just begun to learn that there is a life above for the weary ones of earth, where the grand and noble can find the best facilities for rising higher and higher in the scale of being. You must know that to be convinced of the never ending life of our friends is enough to inspire to the grandest deeds and the highest aims in life, to the end that we may not only cultivate our own immortal conditions, but those of our fellow-men who are passing through the ups and downs of life.

We love to come to you and free our minds on the great subject of the spiritual culture of the human race. We are always glad to lend a hand to help our neighbors on to higher conditions and more glorious views of human nature, and the great love for the welfare of the people the world over.

Then do not falter, but press forward through the fire of unbelief, if need be, and help in the grand work of proclaiming to the world that the people shall not die, but are changed in a moment, in the twinkling of an eye sometimes, and made to possess a most glorious spirit form that shall navigate the air and feel the glorious light and sunshine of divine love, as the busy butterfly spreads his wings and flits from flower to flower.

There is a glorious work for the Spiritualists to be engaged in; no time to be lost in doubt; but all should be busy spreading the principles of the new gospel to the needy world.

EDWIN LAWRENCE.

Dr. Dewey's New Book.

EDITOR OF GOLDEN GATE:

I have just finished reading Dr. Dewey's new book, "The Way, the Truth, and the Life," and I was so impressed with it that I can not refrain from recommending it to all who are in search of a practical method of acquiring the healing art and developing the psychical gifts of clairvoyance and clairaudience. Dr. Dewey claims that he has had personal experience in these methods, and declares that every one can develop these gifts, as they are normal and legitimate, and it is not necessary to go into a trance or somnabulic state to acquire second sight, but simply to comply with certain conditions which he enlarges upon in a wonderful and inspiring way. I obtained my book of Mrs. Gorie, No. 6 Turk street, who, I believe, is the agent for Dr. Dewey's works.

R. E. A. H.

The Lovely Seals.

[Chicago Herald.]

A man stood in front of a furrier's store contemplating seal garments in the windows.

"I never see a seal coat," he said, "that I am not reminded of a heart-breaking day I passed among the seal killers."

Then he told of joining an expedition, when he was but a yonng man, and going out for the sport of seal killing. They knocked the pretty creatures on the head. The seals are so tame, affectionate, and fearless that when the hunters landed and came among them they crowded round like dogs, making their little friendly bark and fawning upon the murderous hands that proceeded to stretch their bloody corpses upon the beach. The man related how sick at heart he got, how he tried to go away from this massacre of the innocents, and to this day a sealskin coat recalled his wretched experience as a murdering criminal among the seals.

But the woman to whom he told this harrowing tale, went right into the store and bought, costs, inquiring particularly if the fur was off young seals.

I believe that if young women heard that the skins were more durable if taken off the poor little beast alive, every mother's daughter would insist on vivisection.

A woman lately returned from Europe, brings a reception gown that must have two hundred little brown birds fastening a rose-colored crepe upon a skirt of white silk. A circlet of these little feathered creatures is for the head.

Certainly the first thought that crosses one's mind at seeing this dress is one of horror at the slaughter of these poor little creatures that a gown might be trimmed with their bodies. Almost every year some such costume turns up, and it fires the inventive genius of many a silly girl.

It has sometimes happened that spirits have produced odors just as if the objects of the odors had been present, concerning which, if I mistake not, I have frequently spoken before. To-day, while discussing of flowers and lillies, they produced a very perceptible odor of flowers and lillies, as to which, however, it is only necessary to notice the fact.—*Swedenborg's Spiritual Diary, 2,051 par. May 22, 1748.*

Idleness is the hot-bed of temptation, the cradle of disease, the waster of time, the canker-worm of felicity.

PROFESSIONAL CARDS.



FRED EVANS,
Medium
—FOR—
INDEPENDENT SLATE
And MECHANICAL WRITING.
Sittings daily (Sundays excepted), from 9 a. m. to 5 p. m. Private Developing daily.
No. 133 Octavia Street, near Haight St., San Francisco
Take the Haight Street cable car.

C. A. ROGERS,
Artist.
PORTRAITS PAINTED FROM LIFE, OR ENlarged from Photographs or small pictures of any kind, to any size desired, in Oil, Water Colors, India Ink, Crayon or Pastel.
Spirit Photographs Enlarged.
Landscapes painted to order. Please call, or write for particulars. Studio, room 76, St. Ann's Building,
No. 6 Eddy Street, San Francisco.
jan.21

SEALED LETTERS.
ELEANOR MARTIN
Now makes a specialty of Business—$5.
Full spiritul message—$2.
73 Lane Avenue, Columbus, Ohio.
my12-tf

MRS. DR. BEIGHLE,
Has moved into the
Murphy Building, - - On Market Street
Over J. J. O'Brien's Store, Room 54.

PSYCHOMETRY.
MRS. A. K. CHAINEY
WILL GIVE PSYCHOMETRIC READINGS, PERSONALLY, AND FROM WRITING.
Prof. Wm. Denton said of Mrs. Chainey: "She is an accurate Psychometer, and a Seeress of remarkable power."
Gnostic Society Parlors, 17 Flood's Block, Market street, San Francisco. my19-tf

MRS. S. S. MESSER,
CLAIRVOYANT AND PSYCHOMETRIST,
905 Folsom Street,
Near Fifth, - - - - - - San Francisco.
Circles Tuesday and Friday Evenings.
Sittings Daily. my19-tf

MRS. IDA LEONARD,
PSYCHOMETRIST.
☞ MAGNETIC AND MASSAGE TREATMENT ☜
Obsession Cured.
933 Mission Street, - - Rooms 19 and 20.
Call and See Me. my19-tf

PROFESSIONAL CARDS.

MIND HEALING!
ALL ARE WELCOME!
No Charges Made for Healing, Teaching, or Advice.
☞ A Box at the Door for Voluntary Offerings ☜
The Sick and Afflicted should come and be healed. There is help for all. Treatments given daily. Absent treatment a specialty. Will visit patients. Classes formed monthly for instruction.
All books, pamphlets or magazines on Christian, Mental or Spiritual Science for sale. Also standard works on Occultism and Theosophy, and all novels on Metaphysical Thought. Sole agent for W. J. Colville's "Spiritual Science" and "Metaphysical Queries." Complete list of Dr. Evans' works. Agent for The Esoteric. Subscriptions taken at $1.50 a year; single copies, 15 cents. Sample copies free. Send for price list.
Address,
MRS. SADIE GORIE,
Manager Pacific Coast Metaphysical Co,
may26-3m* No. 6 Turk Street, San Francisco.

CLAIRVOYANT AND TRANCE MEDIUM.
Come and Hear from Your Loved Ones.
MRS. C. J. MYER,
Of San Francisco, the Wonderful, Gifted Test and Trance Medium, accompanied by
MRS. JULIANA JACKSON,
The Noted Magnetic Healer,
Will visit Sacramento for a few weeks, where they will be pleased to receive their friends.
804 K Street, - - - Sacramento, Cal.
mar17-1m*

ARTESIAN WELLS LOCATED
By Spirit Directions.
For Particulars and Terms, address
MRS. J. M. MICHELL,
Box 71. - Turlock, Ca
mar3-tf

HOME COLLEGE
OF SPIRITUAL SCIENCE,
Mrs. M. E. Cramer, - - - President.
324 Seventeenth Street, San Francisco.
☞ Classes in Metaphysics and Mental Healing ☜
Tuesdays and Fridays, At 2 and 8 p. m., By the President. | Hours for Treatment, From 10 a. m. to 2 p. m., Daily, except Sunday

MRS. J. HOFFMAN,
CLAIRVOYANT & MINERAL PSYCHOMETRIST.
Sittings Daily, $1.00.
Select Circles for Materialization—Monday and Thursday Evenings, at 8 o'clock, and Wednesdays at 2 p. m.
1330 Howard Street, - - - San Francisco.
may12 tf

ROOM 17, FLOOD BUILDING,
Corner of Fourth and Market,
DELSARTE CONSERVATORY OF ORATORY, ELOCUTION AND DRAMATIC ART.
Instructors—Professor George Chainey and Anna Kimball-Chainey.
Evening Classes, Mondays and Fridays, at 8 p. m.
Morning Classes, Same days, at 10 a. m.
Terms—Evening Class, $3.00 a month; Morning, $5.00.
my5-tf

HORACE H. TAYLOR,
MEDIUM AND MAGNETIC HEALER,
B Street, near Fifth Street, - - At Mrs. E. Wheelock's,
Santa Rosa, Cal.
P. O. Box 43. ap28-tf

MRS. F. SAGE, M. D.
202 Stockton Street, San Francisco.
DISEASES OF WOMEN AND CHILDREN
A SPECIALTY.
Office hours, from 8 to 10 a. m., 1 to 4, and 7 to 8 p. m.

MRS. D. N. PLACE,
TRANCE, INSPIRATIONAL AND HEALING MEDIUM.
Circles—Friday at 2 p. m., and on Sunday and Tuesday at 8 p. m.
Sittings Daily 9 to 12.
733 Turk Street, - - San Francisco.
ap21-1m

DR. D. J. STANSBURY.
INDEPENDENT SLATE-WRITING.
Office and Residence, - - - 305 Scott Street, San Francisco.
☞ Dr. Stansbury is now absent on a trip to the South and East. Due notice will be given of his return.
aug13

MISS RUTH RANDOLPH
—AND—
MRS. M. JOHNSON,
SLATE-WRITING, TRANCE, AND DEVELOPING MEDIUMS.
No. 760 Sixth street, Oakland.
ap28-3m*

MRS. C. J. MEYER,
CLAIRVOYANT, TRANCE, BUSINESS AND DEVELOPING MEDIUM,
Gives names in full. (Sittings, $1.) And
MRS. JULINA JACKSON,
Magnetic Healer,
2514½ Sutter Street, - - - - San Francisco.
my5-1m*

C. E. WATKINS,
THE FAMOUS INDEPENDENT SLATE-WRITING MEDIUM,
Will diagnose disease by Independent Slate-Writing. His success in this line of mediumship is Boston's latest wonder.
Terms—$1 and three 2-cent stamps.
C. E. Watkins,
109 Falmouth street, Boston, Mass.
ap21-6m (Suite No. 2.)

MRS. SEAL,
MEDIUM,
Cures all diseases; also the use of tobacco in any form; liquor or opium; the cure of tobacco guaranteed or no fee will be charged.
Sittings, Daily, 1 to 4 Circles, Wednesday Afternoons.
ap16-tf No. 108 Sixth Street, S. F.

PROFESSIONAL CARDS.

ANDREW JACKSON DAVIS.
Seer into the Causes and Natural Cure of Disease.
Having permanently become a citizen of Boston, Mr. Davis may be consulted by letter or in person at his office,
63 Warren Avenue, Boston, Mass.,
Every Tuesday, Thursday and Saturday, from 9 to 12 A. M.
☞ He is remarkably successful in the treatment of every variety of chronic disease, either physical or mental, adapting remedies to meet the peculiarities and requirements of each case.
Consultation, with special directions for cure, $2; each subsequent interview, $1. Simple remedies, if needed, extra
☞ Mr. Davis would be pleased to receive the full name and address of liberal persons to whom he may, from time to time, mail announcements or circulars containing desirable information.
nov19-3m*

MRS. M. E. AYERS,
PSYCHO-MAGNETIC PHYSICIAN.
Residence, 1210 Twenty-eighth Street,
Oakland, : : : : : : : Cal.
aug13

METAPHYSICAL COLLEGE,
106 McAllister Street, - - - - San Francisco.
MRS. SARAH A. HARRIS, F. T. S.,
Conducts the School in Theosophy, Sunday at 2:30 P. M,
Seats Free. All Are Invited.
ap7-tf

MISS GEORGIA HALL,
TEACHER OF MARSH'S SYSTEM OF SHORT-HAND.
Residence—2333 Bush Street, corner of Pierce,
San Francisco.

MRS. S. SEIP,
RELIABLE PSYCHOMETRIST,
Will resume business.
Consultations, daily. Sunday till 10; $1.00; Letter $2.00.
Class in Thought Transference, Soul Telegraphy, and Metaphysical Unfoldment.
No. 206 Herman Street.
Haight street car to Webster; turn to your left. ap21

MRS. W. WEIR,
TELEGRAPHIC MEDIUM,
Controlled by the late Mrs. Breed,
☞ The Wonderful Rapping Medium. ☜
1562 SEVENTH STREET, WEST OAKLAND,
Center Station. (Sittings Daily.) dec.10

A REMARKABLE OFFER.
SEND TWO 2-CENT STAMPS,
Lock of hair, state age and sex, and give your name in full, and I will send you a Clairvoyant Diagnosis of your disease, Free. Address,
J. C. BATDORF, M. D.,
Principal Magnetic Institute, Grand Rapids, Michigan.

A LIBERAL OFFER,
—BY A—
RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.
Send four 2-cent stamps, lock of hair, name, age and sex. We will diagnose your case free, by Independent Spirit Writing. Address,
DR. J. S. LOUCKS,
feb18-tf Canton, N. Y.

ASTROLOGY.
MASLOTH,
PRACTICAL DELINEATOR IN ASTRAL SCIENCE
Makes a Specialty in Casting Nativities.
☞ Send stamp for Circular containing full particulars. Address, MASLOTH,
Box 45. Turlock, Cal.
fe11-4m*

MRS. L. M. BATES
Gives
INDEPENDENT SPIRIT TREATMENT FOR HEALING.
2035 Clinton Avenue, Alameda, Cal.
$1 per treatment.
☞ Wonderful success in most cases. ☜
sep24-6m

DR. A. W. DUNLAP,
CLAIRVOYANT AND MAGNETIC HEALER,
822 Mission Street,
Diagnoses disease without questions; all kinds of disease treated; root and herb medicine used: eyes, cancer, tumors, etc., successfully treated; has had twenty years' practice as a Healer in this city. References at office.

MRS. ALBERT MORTON,
SPIRIT MEDIUM AND PSYCHOMETRIST.
Diagnosis and healing disease a specialty.
210 Stockton Street, : : : San Francisco.
no14-tf

MRS. M. MILLER,
MEDIUM,
Meetings—Tuesday, Thursday and Saturday evenings and Fridays at 2 p. m. Sittings daily, $1.00.
114 Turk Street, between Taylor and Jones.
Sittings daily. Admission to Public Circles, ladies 10 cents, gentlemen 25 cents.

ASTONISHING OFFER.
Send three 2-cent stamps, lock of hair, age, sex, and one leading symptom, and your disease will be diagnosed FREE by spirit power.
DR. A. B. DOBSON,
Maquoketa, Iowa.

MRS. AGNES EVANS,
(Wife of Fred Evans, Independent Slate-Writer,)
TRANCE TEST MEDIUM.
133 Octavia St., - - - - San Francisco.
☞ Take the Haight Street Cars. ☜
jan. 28

MRS. SALINA PULSIFER,
MINERAL PSYCHOMETRIST,
Webster Street, : : East San Jose.
Small specimens of rock may be sent by letter: Prompt examinations made. Terms, $2.50. aug13

[Written for the Golden Gate.]

Inspiration.

BY STANLEY FITZPATRICK.

A poet sat in his chamber lone,
The while his lamp burned pale and dim;
But a light celestial over him shone—
Angel choirs were chanting to him.

To the burning stars he raised his eyes,
His heart was touched with a living fire,
While floating down through the amber skies
Fell mystic strains from the seraph's lyre.

The poet listened with heart and soul—
He heard the melody, clear and strong,
Into his being its sweetness stole—
He poured it forth to the world in song.

And a thousand weary hearts were cheered,
For a time their cares were rolled away—
A thousand souls to their depths were stirred
By the melting tones of the minstrel's lay.

A sculptor stood, with chisel in hand,
Before him a block of shapeless stone—
His soul was afar in Spirit Land,
A vision of glory he made his own.

His spirit was bathed in magic light,
His hand was nerved with a strength divine,
The vision was wrought with an angel's might
And carved in the marble, line by line,

Till a thing of beauty sprung from stone,
With a seraph's form and an angel's face;
Heaven's own glory shone it shone—
It stood alone in its matchless grace.

And all who gazed on that statue fair,
Were awed by the sculptor's wondrous art;
The warmth of his genius filled the air,
And touched with its glow the coldest heart.

One whose mission it was to teach,
Was walking alone at even-tide—
The waves lapped soft on the pebbly beach,
And shadowy forms were close beside.

A whisper came to his waiting soul—
He raised his eyes from the dim, dark earth—
He saw the clouds from Olympus roll—
The mount that gave to the gods their birth.

The lamp of truth from the gods above
Lit up with its glow the sea and sky;
He caught the message of hope and love
And spoke the words that can never die.

And to all who heard that thrilling tone
Came thoughts more holy, pure and strong,
As hearts were warmed by the sculptured stone
And souls were moved by the poet's song.

Heavenly Manna.

The wild winds had silenced their wailing,
The storm-pulse beat slowly and slight,
And fancy and hope, unavailing,
Had sought to illumine the night.

The hours of my slumber were wasted,
Disquiet my bosom oppressed,
Till late, before morning, I tasted
The nectarine fruits of the blest.

As freely I ate of the manna
That nourished the chosen, of old,
I heard the soft song of hosanna,
As far from the star-depths it rolled!

I entered the portals Elysian
And gazed on the regions above:
Undaunted, undazzled, my vision,
By rays from the mountain of love.

No pencil can shadow the glowing
Of the crystalline, opaline ray,
Diffused from the fount that is flowing
In the beautiful kingdom of day.

And the friends of my love, the departed,
My hands in soft tenderness pressed,
And led me, restored and strong-hearted,
To the mansions of glory and rest.

And they told me that beauty, supernal,
Springs fresh from the heart of the flowers,
As onward with progress eternal
They journey through balm-breathing bowers,

Lands, where the Good Shepherd was leading
O'er pastures of rest and delight,
And when his loved flock he was feeding,
He fed me and blessed me that night.

And the vaporous tears of my sorrow,
Exhaled by the Sun of the Spheres,
Made radiant the dawn of the morrow
O'er the mountains that bounded my years.

I awoke and the west wind was blowing,
The gales had forgotten their strife,
And the Merrimack's waters were flowing
Like the pearl-tinted River of Life.

And my soul had forgotten her sadness,
Though short was the hour of my rest,
For the vision foreshadowed the gladness
That blooms in the land of the blest!

—JULIA NOYES STICKNEY, in "Esoteric."

Believe In Man.

Believe in man, nor turn away,
Lo! man advances year by year;
Time bears him upward and his sphere
Of life must broaden day by day.

Believe in man with large belief.
The garnered grain each harvest time
Hath promise, roundness, and full prime
For all the empty chaff and sheaf.

Believe in man with large belief,
Truth keeps the bottom of her well,
And when the thief peeps down, the thief
Peeps back at him, perpetual.

Faint not that this or that man fell;
For one that falls a thousand rise
To lift white Progress to the skies;
Truth keeps the bottom of her well.

Hush!

Hush! for the red leaves are drifting,
Strive not to sweep them away;
Stir not the air by complaining—
A sweet hope lies dying to day.

Hush! while the clouds on the hillside
Are gathering sullen and gray,
Ask not for the vanishing sunlight—
A great trust lies dying to-day.

Hush! Fate and Nature are comrades,
They rule: what avails it to say
That hope, trust and love make our life sweet,
Since all are laid dying to-day?

—"All the Year Round."

Lights and Shadows.

The gloomiest day hath gleams of light,
The darkest wave hath bright foam near it;
And twinkles through the cloudiest night
Some solitary star to cheer it.
The gloomiest soul is not all gloom,
The saddest hour is not all sadness,
And sweetly o'er the darkest doom
There shines some lingering beam of gladness.
Despair is never quite despair,
Nor life nor death the future closes;
And round the shadowy brow of care
Will hope and fancy twine their roses.

—MRS. HEMANS.

OUR QUESTION DEPARTMENT.

METAPHYSICAL COLLEGE, }
106 McAllister Street. }

QUESTION—*Mrs. Harris*:—Will you briefly answer the following questions this afternoon, (Sunday), and take them into "Our Question Department" of the GOLDEN GATE? By so doing, you oblige several people: 1st, What is meant by anti-Christ? 2d, What is good and evil? 3d, What is diabolism? 4th, I was born a medium; am I to be accursed for this?

The first question, "What is meant by anti-Christ?" may be answered from two different points of view, namely, the one who deals principally with the simple personality of the man Jesus, believing in the immaculate conception, depending on the vicarious atonement for his final redemption, and trusting in church dogmas rather than principles, would look upon any one who did not accept these views as anti-Christ. I should not be consistent with my convictions if I were to answer the question in this way.

I look upon Jesus of Nazareth as a man born after the manner of other men, having no more Divinity in the real being than any other person, but expressing more because of spiritual evolution. He was not born the Christ, but became one. To me He is Master, but not God, only so far as He is God-like. The same is true of every other man according to his measure. If I differ from Him in my real being, how can I hope to become like Him? And He has promised this to all those who live the life. Even though this man Jesus be a myth, as some declare, still around the name there has clustered and crystallized the Christ-principles, the fatherhood of God and brotherhood of man, charity (love) for all; the Golden Rule, to "do unto others as ye would that others should do unto you."

These I look upon as Christ-principles, and just so far as we live these principles, we are one with Christ; by just so far as we fail to live the Christ-principles, we are anti-Christ, no matter what we may declare of the personality of Jesus. "By their fruits ye shall know them, and those who are not against us are for us," was spoken by the Master. The worship of men, of churches, of creeds and of shrines, instead of recognition of principles, is what stands in the way of human progress. A dead Jesus will not save man, but the ever living Christ-principles are sufficient thereunto.

Second question, "What is good and evil?" Good and evil are relative terms. We may say darkness is the absence of light, but evil means more than the absence of good, for both have partial sway, but while good is eternal, evil is transitory. In man, God, the All-Good, has come into self limitation. Man has free will, but is not all-knowing, consequently, until he has wisdom to choose wisely, he may bring suffering upon himself and others. Thus, because of free will and limitation, has come that which we name evil into the world. "Human happiness is founded on wisdom and virtue; wisdom to discern truth from error."

Third question, "What is diabolism?" When we personify evil we have a *devil*, and the work of such a personality would be Diabolism. "By their fruits ye shall know them." A devil (evil) that, is passing as an angel of light, will cease to be evil as soon as he does the good. Good is the real, the eternal, and overcomes evil.

Fourth question, "I was born a medium; am I accursed because of this?" No, decidedly not. The born medium is a born adept. If he gets and holds control, instead of being controlled, he may contact spheres of thought, become inspired, and consciously illumined. I am under the impression that a natural medium is one who attained to some conscious spiritual power in his or her last embodiment, and that there is no reason why great good should not come of it if wisely directed; but all abuse of spiritual power brings sure defeat in the end.

The crying need of the day is some definite protection for sensitives. If there are really over thirty thousand Spiritualists in San Francisco, one would think a thrill of shame would pass through them, individually and collectively, at the condition of things. "Developing circles" everywhere, spiritual seances, materializing groups, Sunday meetings, and camp-meetings, without one word for the protection of the mediums who are being victimized to pander to a vitiated taste, or idle curiosity. A medium should be kept honest, by being protected against dishonest people.

In these matters, each one is his "brother's keeper." Surely we need not wonder that people outside our numbers take up the war-cry, so long as Spiritualists, both rank and file, are on the war path. Just think of it, thirty thousand people standing idly and joining in the whoop!

No, my friend, you are not and never can be "accursed" because you are a medium, but you do and will suffer just so far as you do not become positive to the not good. You need have no fear of the good. That you may have power to resist evil, and ever be receptive to the truth, is the wish of many. I but voice their united thought.

SARAH A. HARRIS, F. T. S.

A GERMAN traveled for a big New York house, and sold small wares. Seated comfortably in the Pullman, he found himself beside a rather sedate looking gentleman, with whom he sought to converse; and, after the manner of his kind, began by telling what goods he sold. "And you, my friend," he said, "vat ish your line?" "Brains," answered his sedate and would-be retiring companion. "Ah! brains, you say? That must be nice. You garry no samples, eh?"

WOMAN (to tramp)—"Now that you have been given a good breakfast, can't you do something to pay for it?" Tramp—"Madam, you shouldn't say you have been given a good breakfast. You did'nt give me to any breakfast. You gave the breakfast to me." That is a bit of rhetorical information that is cheap at a week's board.

ADVERTISEMENTS.

O'BANION & DAGENAIS,

— 712 and 714 —

Market Street, San Francisco,

MERCHANT -:- TAILORS!

And Dealers in

CLOTHING!

— AND —

Gent's Furnishing Goods!

The Best Stock that can be found in the market. Will make suits at all prices, from $20.00 up. Will Guarrantee Good Fits and Perfect Satisfaction.

Our motto will be: "Fair Dealing."
may19-tf

Life Renewer
Patented October 11, 1887.



A NEW INVENTION! LATEST AND BEST!

IT CURES WITHOUT MEDICINE!

Dr. Pierce's Galvanic Chain Belt

Is one of the Greatest Electro-Medical Appliances of the Age and contains vast improvements over all of the old style belts now in use. Electricity from this Belt can be **instantly felt.** It is a complete Body battery and will cure the following diseases when all other remedies fail:

Nervous Debility, Kidney Complaint, Rheumatism, Neuralgia, Constipation, Disease of the Liver, Dyspepsia, Female Weakness, Spinal Disease, Impotency, Weakness of Sexual Organs, etc, etc. Double Strength Electric Suspensory for men free with every Belt, &c. For Price List and full information, call or send stamp for Pamphlet No. 2. Address:

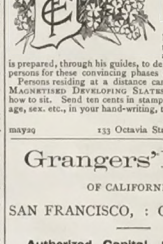
Magnetic Elastic Truss Co.
704 SACRAMENTO STREET, San Francisco, Cal., or 204 NORTH SIXTH STREET, St. Louis, Mo.

RUPTURE IF RUPTURED, Send for Pamphlet No. 1.

FRED EVANS'

Magnetized

DEVELOPING -:- SLATES!



FRED EVANS,
—THE—
WONDERFUL
INDEPENDENT
Slate-Writer!
And
AUTOMATIC
Writer!

Has been instructed by his guides to announce to his friends and the public, that he is prepared, through his guides, to develop any mediumistic persons for these convincing phases of spirit power.

Persons residing at a distance can send for Mr. EVANS' MAGNETISED DEVELOPING SLATES with instructions of how to sit. Send ten cents in stamps for circular, stating age, sex. etc., in your hand-writing, to

FRED EVANS,
may29 133 Octavia Street, San Francisco.

Grangers' Bank,

OF CALIFORNIA,

SAN FRANCISCO, : CALIFORNIA.

Authorized Capital, $1,000,000.

In 10,000 Shares of $100 each.

CAPILAL PAID UP IN GOLD COIN,

$624,160.

RESERVE FUND IN PAID UP STOCK,

$27,500.

OFFICERS.

A. D. LOGAN - - - - President
I. C. STEELE - - - - Vice-President
A. MONTPELLIER - Cashier and Manager
FRANK MCMULLEN - - Secretary

DIRECTORS.

A. D. LOGAN, President - - Colusa County
J. H. GARDINER - - - - - - Rio Vista
T. E. TYNAN - - - - Stanislaus County
URIAH WOOD - - - Santa Clara County
DANIEL MEYER - - - - San Francisco
H. M. LARUE - - - - - Yolo County
I. C. STEELE - - - - San Mateo County
THOS. MCCONNELL - - Sacramento County
C. J. CRESSEY - - - - Merced County
SENECA EWER - - - - Napa County
H. J. LEWELLING - - - Napa County

CURRENT ACCOUNTS are opened and conducted in the usual way, bank books balanced up, and statements of accounts rendered every month.

LOANS ON WHEAT and Country Produce a speciality.

COLLECTIONS throughout the country are made promptly, and proceeds remitted as directed.

CERTIFICATES OF DEPOSIT issued, payable on demand.

BILLS OF EXCHANGE on the Atlantic States bought and sold.

ALBERT MONTPELLIER,
julay-tf Cashier and Manager.

ADVERTISEMENTS.

SOUTHERN PACIFIC
COMPANY.
(Pacific System.)

TRAINS LEAVE AND ARE DUE TO ARRIVE AT

SAN FRANCISCO

Leave (for)	From April 29, 1888.	Arrive (from)
8.00 A.	Calistoga and Napa - - -	10.25 A.
4.00 P.	" " " - - -	6.25 P.
10.30 A.	Haywards and Niles - - -	2.25 P.
*12.00 M.	" " " - - -	* 3.45 P.
5.30 P.	" " " - - -	7.45 A.
9.00 A.	Ione via Livermore - - -	5.45 P.
3.00 P.	Knight's Landing - - -	9.45 A.
4.30 P.	Livermore and Pleasanton - -	8.45 A.
7.00 P.	Los Angeles, Deming, El Paso & East	9.45 P.
9.00 A.	Los Angeles and Mojave - -	12.15 P.
8.00 A.	Martinez - - - - -	6.15 P.
‡ 4.00 P.	Milton - - - - -	* 5.45 P.
8.30 A.	Ogden and East - - - -	* 10.45 A.
4.30 P.	" " " - - -	12.45 P.
9.00 A.	Red Bluff via Marysville - -	5.45 P.
7.00 A.	Redding via Willows - - -	7.15 P.
7.00 A.	Sacramento via Benicia - -	7.15 P.
8.30 A.	" via Benicia - -	10.45 A.
9.00 A.	" via Livermore - -	5.45 P.
3.00 P.	" via Benicia - -	9.45 A.
4.30 P.	" via Benicia - -	12.45 P.
6.30 P.	" via Benicia - -	7.45 A.
* 1.00 P.	Sacramento River Steamers -	* 6.00 A.
7.30 A.	San Jose - - - - -	*12.45 P.
9.00 A.	" - - - - -	* 3.45 P.
3.00 P.	" - - - - -	* 9.45 A.
* 4.30 P.	" - - - - -	‡ 4.15 P.
9.30 A.	Santa Barbara - - - -	12.15 P.
7.00 P.	" - - - -	9.45 P.
9.00 A.	Stockton via Livermore - -	5.45 P.
4.00 P.	" via Martinez - - -	10.15 A.
6.30 P.	Slakiyou and Portland - - -	7.45 A.

A for Morning. P for afternoon.
* Sundays excepted. † Saturdays excepted. ‡ Sundays only.

Standard Time furnished by LICK OBSERVATORY.

A. N. Towne, Gen. Manager. T. H. Goodman, Gen. Pass. & Tkt. Agt.

LOCAL FERRY TRAINS.

FROM SAN FRANCISCO, DAILY.

To East Oakland—*6.00 6.30 7.00 7.30 8.00 8.30 9.00 9.30 10.00 10.30 11.00 11.30 12.00 12.30 1.00 ‡1.30 2.00 ‡2.30 3.00 3.30 4.00 4.30 5.00 5.30 6.00 6.30 7.00 8.00 9.00 10.00 11.00 12.00

To Fruit Vale (via East Oakland.)—Same as "To East Oakland" until 6.30 P. M., inclusive, also at 8.00, 9.00 and 11.00 P. M.

To Fruitvale—(via Alameda)— *9.30 *12.00 7.00

To Alameda—*6.00 *6.30 7.00 *7.30 8.00 *8.30 9.00 9.30 10.00 ‡10.30 11.00 ‡11.30 12.00 ‡12.30 1.00 ‡1.30 2.00 ‡2.30 3.00 3.30 4.00 4.30 5.00 5.30 6.00 6.30 7.00 8.00 9.00 10.00 11.00 12.00

To Berkeley and West Berkley—*6.00 *6.30 7.00 *7.30 8.00 *8.30 9.00 9.30 10.00 ‡10.30 11.00 ‡11.30 12.00 ‡12.30 1.00 ‡1.30 2.00 ‡2.30 3.00 3.30 4.00 4.30 5.00 5.30 6.00 6.30 7.00 8.00 9.00 10.00 11.00 12.00

TO SAN FRANCISCO DAILY

From Fruit Vale (via East Oakland)—6.25 6.55 7.25 7.55 8.25 8.55 9.25 9.55 10.25 10.55 11.25 11.55 12.25 12.55 1.25 1.55 2.25 2.55 3.25 3.55 4.25 4.55 5.25 6.25 6.55 7.55 8.55 9.55 10.55

From Fruit Vale (via Alameda) — *5.21 5.51 ‡5.20 *5.20

From East Oakland — *5.30 6.00 6.30 7.00 7.30 8.00 8.30 9.00 10.00 10.30 11.00 11.30 12.00 12.30 1.00 1.30 2.00 2.30 3.00 3.30 4.00 4.30 5.00 5.30 6.00 6.30 7.00 8.00 9.00 9.58 10.58 11.00 12.00

From Broadway, Oakland— 9 minutes later than from East Oakland.

From Alameda— *5.30 6.00 *6.30 7.00 *7.30 8.00 *8.30 9.00 9.30 10.00 ‡10.30 11.00 ‡11.30 12.00 ‡12.30 1.00 ‡1.30 2.00 ‡2.30 3.00 3.30 4.00 4.30 5.00 5.30 6.00 6.30 7.00 8.00 9.00 10.00 11.00

From Berkeley and West Berkeley— *5.25 5.55 6.25 6.55 *7.25 7.55 *8.25 8.55 9.25 9.55 ‡10.25 10.55 ‡11.25 11.55 ‡12.25 12.55 1.25 1.55 ‡2.25 2.55 3.25 3.55 4.25 4.55 5.25 5.55 6.25 6.55 7.55 8.55 9.55 10.55

NARROW GAUGE.

FROM SAN FRANCISCO, DAILY.

To Oakland and Alameda— *7.15 *6.45 *7.15 7.45 8.15 8.45 9.15 9.45 10.15 10.45 11.15 11.45 12.15 12.45 1.15 1.45 2.15 2.45 3.15 3.45 4.15 4.45 5.15 5.45 6.15 6.45 7.30 8.30 9.30 10.30 11.30

TO SAN FRANCISCO, DAILY.

From Oakland— *4.45 *6.15 *6.45 7.15 7.45 8.15 8.45 9.15 9.45 10.15 10.45 11.15 11.45 12.15 12.45 1.15 1.45 2.15 2.45 3.15 3.45 4.15 4.45 5.15 5.45 6.15 6.45 7.30 8.30 9.30 10.30 11.30

From Alameda— *5.31 *6.01 *6.31 7.01 7.31 8.01 8.31 9.01 9.31 10.01 10.31 11.01 11.31 12.01 12.31 1.01 1.31 2.01 2.31 3.01 3.31 4.01 4.31 5.01 5.31 6.01 6.31 7.16 8.16 9.16 10.16 11.16

CREEK ROUTE.

From San Francisco—*7.15 9.15 11.15 2.15 3.15 5.15

From Oakland—*6.15 8.15 10.15 12.15 2.15 4.15

* Sundays excepted. ‡ Sundays only.
† Saturdays only.

DOBBINS'

Electric Soap!

THE : BEST : FAMILY : SOAP : IN : THE WORLD!

It is Strictly Pure. Uniform in Quality.

THE original formula for which we paid $50,000 TWENTY YEARS AGO has never been modified or changed in the slightest. This soap is identical in quality today with that made twenty years ago.

It contains nothing that can injure the finest fabric. It brightens colors and bleaches whites.

It washes flannels and blankets as no other soap in the world does—without shrinking—leaving them soft and white and like new.

READ THIS TWICE.

THERE is a great saving of time, of labor, of soap, of fuel, and of the fabric, where Dobbins' Electric Soap is used according to directions.

ONE trial will demonstrate its great merit. It will pay you to make that trial.

LIKE all best things, it is extensively imitated and counterfeited.

Beware of Imitations.

INSIST upon Dobbins' Electric. Don't take Magnetic, Electro-Magic, Philadelphia, Electric, or any other fraud, simply because it is cheap. They will ruin clothes, and are dear at any price. Ask for

DOBBINS' ELECTRIC

And take no other. Nearly every grocer from Maine to Mexico keeps it in stock. If yours hasn't it, he will order from his nearest wholesale grocer.

READ carefully the inside wrapper around each bar, and be careful to follow directions on each outside wrapper. You can not afford to wait long before trying for yourself this old, reliable, and truly wonderful

Dobbins' * Electric * Soap.

ADVERTISEMENTS.

NORTHERN DIVISION
SOUTHERN PACIFIC
COMPANY.

TIME SCHEDULE.

Passenger trains will leave and arrive at Passenger Depot (Townsend St., bet. Third and Fourth), San Francisco:

Leave S. F.	Commencing Aug. 20, 1886.	Arrive S.
8:30 A.	San Mateo, Redwood, and Menlo Park.	9:25 A.
10:40 A.		* 8:20 A.
1:30 P.		9:25 A.
* 3:30 P.		* 10:20 A.
4:15 P.		3:56 P.
* 5:15 P.		† 4:56 P.
6:30 P.		6:00 P.
‡ 11:45 P.		‡ 7:50 P.
		8:15 P.
8:30 A.	Santa Clara, San Jose, and Principal Way Stations.	9:25 A.
10:40 A.		* 10:20 A.
* 3:30 P.		3:56 P.
4:15 P.		† 8:15 P.
8:30 A.	Gilroy, Pajaro, Castroville, Salinas and Monterey	* 10:20 A.
* 3:30 P.		6:00 P.
8:30 A.	Watsonville, Camp Goodhall, Aptos, New Brighton, Soquel (Capitola), and Santa Cruz.	* 10:20 A.
* 3:30 P.		6:00 P.
† 7:50 A.	Monterey and Santa Cruz, (Sunday Excursion)	† 8:55 P.
10:40 A.	Hollister and Tres Pinos.	* 10:20 A.
* 3:30 P.		6:00 P.
10:40 A.	Soledad, San Ardo and Way Stat'ns.	6:00 P.

A.—Morning. P.—Afternoon.
*Sundays excepted. ‡Sundays only.
†Theatre Train, Saturdays only.

Standard time furnished by Randolph & Co.

STAGE CONNECTIONS are made with the 10:40 A. M. Train, except Pescadero Stages via. San Mateo and Redwood, which connect with 8:30 A. M. Train.

SPECIAL ROUND-TRIP TICKETS—At Reduced Rates—to Monterey, Aptos, Soquel, Santa Cruz, and Pescadero; also to Gilroy, Paraiso, and Paso Robles Springs.

EXCURSION TICKETS

For Sundays only, { Sold Sunday morning, good for Return same day.

For Saturday, Sunday and Monday, { Sold Saturday and Sunday only; good for Return until following Monday, inclusive, at the following rates:

Round Trip from San Francisco to	Sun. Tkt.	Sat to Mon Tkt.	Round Trip from San Francisco to	Sun. Tkt.	Sat to Mon Tkt.
San Bruno	$	$ 50	Mount'n View	$ 1 50	$ 2 00
Millbrae	....	65	Lawrences	1 90	2 25
Oak Grove	....	90	Santa Clara	1 75	2 50
San Mateo	75	1 10	San Jose	1 75	2 50
Belmont	1 00	1 25	Gilroy	2 75	4 00
Redwood	1 00	1 40	Aptos	....	5 00
Fair Oaks	1 25	1 50	Soquel	....	5 00
Menlo Park	1 25	1 60	Santa Cruz	....	5 00
Mayfield	1 25	1 75	Monterey	....	5 00

TICKET OFFICES.—Passenger Depot, Townsend St., Valencia Street Station and No. 613 Market street, Grand Hotel.

A. C. BASSETT, Superintendent. H. R. JUDAH, Asst. Pass. & Tkt. Agt.

— BOWDOIN'S —

Ant-Proof Kitchen Cabinet



(Cabinet Open.)

For FLOUR AND MEAL, and all Utensils Used in Mixing and Baking.

The Best Invention yet Patented for saving work in the kitchen.

Send us your orders and we will pre-pay freight to points where we have no agents.

County Rights for sale from $25 to $100. Agents Wanted.

L. M. BOWDOIN & SON.,
ap28-tf Stockton, Cal.

THE PSYCHOGRAPH

OR

Dial -:- Planchette!

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes:

"I had communications (by the Psychograph) from many other friends, even from the old settlers whose grave-stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote as follows:

DEAR SIR: I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known.

A. P. Miller, journalist and poet, in an editorial notice o. the instrument in his paper, the Worthington (Minn.) "Advance," says:

"The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little "power" is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Price, $1., postage free.

Address HUDSON TUTTLE,
BERLIN HEIGHTS, OHIO.
jan. 14

Dr. Henry Rogers,

524 Eddy Street, San Francisco, Cal.

Spirit Pictures!

Daily Sittings for Independent Slate-Writing, and Spirit Portraits in oil colors, given in full light.